CHRISTIAN REGISTER.

DEVOTED TO UNITARIAN CHRISTIANITY, SOUND MORALS, LITERATURE AND NEWS.

"AND WHY EVEN OF YOURSELVES JUDGE YE NOT WHAT IS RIGHT?"—LUKE XII. 57.

SIDNEY WILLARD, EDITOR. BOSTON, SATURDAY, NOVEMBER 29, 1834. NO. 694.---VOL. XIV.—NO. 16.

RELIGIOUS MISCELLANY.

[From the Edinburgh Review.]

OATHS.

On the more creditable supposition that the English system has long meant nothing by an oath beyond a more vivid recognition of our responsibility to God, what authority does the system afterwards proceed to attribute to this recognition? and what are the actual consequences of the system, in point of fact, at the present moment? It is a rule of law, that any pecuniary interest whatever disqualifies a person from being a witness. In other words, when a witness has no interest to speak falsely, and when, therefore, there is no motive of inducement to be counteracted, the oath goes on as a mere matter of course. But if an interest be discoverable to the amount of a farthing, that interest, it is at once concluded, is so certain of utterly destroying all the security represented by an oath, that it is better to intantly dispense with it, and save the public from so much waste of time, guilt, and delusion. This is the doctrine of the law—an indispensable sanction—applied only when it cannot be wanted, and rejected the moment that it might be expected to be of use! Whatever arguments may be suggested from other sources in behelf of the credit of an oath, let them be tried on their own merits: but—after this—arguments derived from the declamations of text writers, and from the practice of the courts, will only prove the sophistry and inconsistency of the law. Thus much for the theory of the English law. In the next place, what is the answer of experience on the fact? It is quite another question, whether the exclusion of interested witnesses may not be absurd upon other grounds. The question here is, Is the discredit thrown upon an oath *qua oath*, by this rule of law, right or wrong? It is a point on which the observing part of the lawyers must have made up their minds by this time; and what say the professional friends consulted by Mr Tyler? 'One gentleman, very high in the profession,' he says, 'assured me, as the result of his own observation, that not one half of those who came before him to swear affidavits, seemed to feel that they were under the slightest religious obligation to speak the truth.' Another informed him, 'that experience had compelled him to infer, that in the large majority of cases, the fear of the temporal consequences of perjury detected, was the only feeling which operates upon men in their estimate of an oath.' Our only concern is with this small minority, apparently conscious of some religious obligation. We have little doubt but that the percentage on it would be small indeed, of persons who, conscious of the presence of the obligation, were deterred from violating it, not by the falsehood, but by the ceremony of being sworn.

Our opinion rests on the analysis and the reasonings contained in Mr Bentham's *Rationale of Evidence*. The religious reader of that extraordinary book will be displeased by occasional expressions; but there is nothing in its general argument, or in its conclusions, at which the most jealous advocate of the high and incommunicable prerogatives of religion need take alarm. The value of an oath must have remained an unknown quantity, unless it could have been ascertained what were the other sanctions for good conduct in human nature—what was the rank of the religious sanction—and how far an oath was the proper instrument or evidence of that sanction. Moralists and jurists wrote upon this subject much after the manner that the ancients wrote natural history. Man and the elephant had been observed with about equal discretion, when Celsus mentions that an elephant is a very religious animal, and particularly observant of an oath. It is only in latter times that oaths have been dealt with like any other question of fact; and that the observations made on them have been generalized by a reference to the nature of man, and the experience of society. The more formidable our estimate of the disturbing forces of public and private life, the more important is it that the actual operation of the several motives and methods on which we rely for correcting them, should be justly appreciated. They are, principally, the external checks of public opinion, and of the law; together with the internal checks of conscience; however formed, and of religion. The two first, the popular and legal sanction, are in the power of society; the two last, the moral and religious sanction, are worked out chiefly by every individual himself. Far from underrating the value of the religious sanction, the discovery and application of the means by which it can be best brought home—rationally and effectually home—to the human bosom, would be, in our opinion, the greatest of all blessings. Also, just in proportion as the sanction acts with every possible degree of inequality, is a criterion wanted for accurately calculating the different degrees of religious restraint upon different persons. We should be among the warmest advocates—none more so—of the ceremony of an oath, if it answered either of these purposes. It is notorious that it does no such thing. There is nothing in the solemnity to make a man religious who is not so already; still less to prevent an irreligious man from complying with its forms. Where the religious sanction takes effect, it does not derive its efficacy from the form, except with some prodigy of ill-educated and imaginative superstition.—There may be such a creature as a phœnix; but life would be ill spent in contriving how to catch one. It is better to be robbed once in twenty years, than to be always looking under the bed for robbers. To attribute every instance of abstinence from falsehood and from wrong, in the cases where an oath has been administered, to the credit of the religious sanction, so expressed, is poor arithmetic, wherever all or any of the other sanctions—the moral, the popular, or the legal—may be in force. 'If you wish,' says Bentham, 'to have powder of post taken for an efficacious medicine, try it with opium and antimony; if you wish to have it taken for what it is, try it by itself.' The other forces society can create and can appreciate: why withdraw its attention, and waste its energies, on one which is beyond both its cognizance and its power? For the religious sanction properly enlightened, and under a due conception of the divine attributes, words cannot express our reverence. For the superstition of an oath we have no regard whatever.

The advantages which advocates of an oath have in view are of two kinds: the one direct, the other indirect. The expectation of a direct advantage proceeds upon a supposition regarding human nature, which, as far as experience can prove a negative, experience has disproved. It is not of the slightest use except in the case of persons who otherwise would have given false evidence, and would have betrayed their trust, but who will not forswear themselves. As there will be no end of it, if we admit the principle of legislating for all the specific anomalies of human folly; so it can be scarcely worth our while to cover with a net the whole jurisprudence, for the sake of guarding the small corner in it, which can by any possibility be occupied by this sensitive and pedantic class. The census of what that class might amount to in its natural state, must not be calculated by the shifts and evasions which occur occasionally at present. For one of the main reproaches of the present system, is its tendency to engender and prolong them. It is only as far as we deal with mankind on the footing of their being reasonable creatures, that we have the means of knowing what degree of confidence may be placed in reason. The indirect advantage is equally delusive. It magnifies the importance of the ceremony, under the idea that it is a continuous public testimony in favor of religion. On the contrary, in our opinion, the fewer the fictitious compliments paid to the most solemn and everlasting principle of our nature, so much the better. Pious feelings and Christian convictions are to be nursed and rooted by other means. Not only may the utmost amount of internal variance exist under the perfect semblance of external uniformity—but what is the external uniformity which is secured? That of an oath taken, and nothing more. Assume the case of a person, who, under other circumstances, might have made open profession of infidelty. How ridiculous is it to pretend to believe he will henceforth be restrained from doing so, merely because he has on some occasion taken an oath in a court of justice, or as the formal condition of his admission to an office or to a degree? We are not aware of any other advantage, express or implied, real or imaginary, in the present system. And these, one should think it must be admitted, are too occasional and obsolete, and depend too entirely on accident and misconception, to set against any serious objections on the other side.

BOERNE AND HEINE.

In the "Select Journal of Foreign Periodical Literature" for the present month, we find the following excellent remarks under the title of "Editors' Notes," preliminary to an article from "the Foreign Quarterly Review" on the Letters of Boerne, and on Heine's Pictures of Travels.

The names of Boerne and Heine have been but little known in our country. The barbarous and unmeaning jargon of the metaphysics taught by these men, their absolute irreligion, their contempt of all that is established in morals, their public outrages upon decency, their violent and false theories concerning the relations of man to man in civil society, and the new and monstrous forms of literature which have hence resulted, are producing the most disastrous effects. Nor can the limits of the class of which we speak be strictly defined, nor the extent of their influence determined. Their writings affect the religious and moral sentiments of many who are not drawn within their proper sphere.

We talk traditionally of Christianity, as we talk traditionally on many other subjects, as if it were still the religion of a great majority of men of active minds throughout the nations yet called Christian. It is not so. On this subject we should not deceive ourselves. In defending Christianity, it is idle, at the present day, to appeal to the authority of numbers. He who regards our religion as the foundation of human happiness in this world and the next, and would therefore advance its power, must prepare himself for far more strenuous exertions than have hitherto been made. He must rely upon truth, simple truth, the whole truth; and first investigate and then defend the truth with all the aids of learning and thought, in the exercise of fair, unbiassed reason, and of calm, moral courage.

It is the renovation of Christianity in the minds and hearts of men which is now required; and he who would do any thing to effect this, must understand the age in which he lives. It may be said that the principles of which we speak are not spreading to our country. But we fear this is a great mistake. Men's minds are operated upon indirectly by writings which they have never read, and by the thoughts of those whose names they have never heard; and in our country there is a great want of that solid literature, well founded on religion, true philosophy, morals, and good taste, which might repel the evil influences of the corrupting literature which flows in upon us from without.

[From the Unitarian.]

SCRIPTURE TRUTH SUFFICIENTLY OBVIOUS.

Strange as it may seem, it is in religion more than in any thing else, that mankind are prone to lose sight of what is most obvious and important, and to labor after what is more remote and subtile, and more doubtful both in respect to its truth and utility. Thus it was that the Israelites were not satisfied with the plain instructions of Moses, but were ready to ask who shall go up to heaven, or beyond the sea, to bring them the true and infallible instructions. And St Paul, in the same spirit, indicates, that there were those among his brethren, who would bring Christ down again from heaven, or, as if setting aside his resurrection, call him from the depths below, to impart God's word anew. And what sort of character does he ascribe to those persons? They have a Godly zeal, he says, but not according to knowledge; and not considering the righteousness of God, that righteousness which God requires, they seek to establish a righteousness of their own. And what direction does the Apostle give? "If thou confess with thy mouth that Jesus is the Lord, and believe in thy heart (heartily and sincerely believe) that God raised him from the dead, thou wilt be saved." This is the simple creed prescribed by Paul; the same apostle whose epistles contain some things, as Peter, his fellow-apostle says, which are hard to be understood. And it is these obscure passages, of doubtful or local interpretation that have given occasion to those, who are not content with the plain instructions of Christ and his apostles, to erect a system of mysterious and metaphisical theology, that has at times distracted the whole Christian world, and well nigh effaced the benign character of the gospel of peace. No sooner did the ministry of Christ commence, than some,—not looking or caring for the inspiration and sovereignty of divine truth, for a kingdom that began and which was to be established without observation, without external show,—openly manifested their disappointment; while others designedly misinterpreted what was plain, and put a forced meaning upon the Saviour's declarations, which could originate only from perverseness. And St Paul, besides noticing the faults and corruptions of his own countrymen, warns his converts against philosophizing Christians; and reproves their divisions into sects; and their ranging themselves under the banners of distinguished leaders. If there were just occasion for the Apostle's reproofs of this kind, we are not to expect that future converts would turn all at once to the simplicity that is in Christ. As the Jews were slow to reject even their burdensome ritual, and to throw off the load of traditional absurdities, so the learned Gentile converts could not lay aside altogether the dreams of their mythology, and their philosophical refinements. The natural causes which were at work, even under the teaching of Christ and his Apostles, who were clothed with miraculous powers, continued to operate afterwards; and while the heathen converts mingled their prejudices and tenets with the new religion,—they, no less than the Jews, were ashamed to be the disciples of a crucified Saviour. "Christ crucified was to the Jews a stumbling-block, and to the Greeks foolishness." And they were ready to adopt any mystical doctrine that would free them from the reproach of allegiance to a crucified Lord. The early history of the church, affords ample illustrations of the truth of the above remarks—of the want of satisfaction which was felt in the plain instructions of our Saviour, and of the disposition to pry into the heavens above, and the depths below, for what it had not pleased the God of truth to reveal. Hence the early fathers of the Christian church were lost in endless mazes, while searching into the mysteries of the Divine essence, and endeavoring to become wise beyond what is written, by uniting philosophy with revelation. And four centuries after Christ, during which time, it might be supposed that what was revealed in God's word might have been ascertained with as much certainty as God in his wisdom intended it should be, St Augustine, in his Confessions, affirmed that he had no conception of the incarnation in the person of Christ till he read the books of Plato; and that he was afterwards confirmed in his opinion by reading the Scriptures. A strange confession, and one which in these days would go pretty far to destroy one's authority in matters of faith; yet St Augustine was as great an oracle with popes and councils, as Calvin has ever been with Protestant churches and synods. I need not travel into the dark ages, or come down to times succeeding the reformation, to illustrate my subject; for I believe it will be granted, that in regard to religious truth, mankind are exceedingly prone to lose sight of the greater good, and to go in quest of what is remote; of what, if not unattainable, is of no practical worth.

[From the Correspondent of the N. Y. Observer.]

FRENCH ORATORY.

There is something peculiar in French oratory, if it is proper to give the speaking of the pulpit such a name. I have heard it from Catholic and Protestant pulpits, and it has always been natural in manner, interesting, and impressive. The most perfect elocution, both to the ear and eye, which I have ever heard, was in the French Protestant pulpit, Thread-needle street, London. Mr Pytt, whom I heard at the Rue Vivienne, and again in the evening at the Oratoire, is very pleasant, but not strikingly eloquent. The French language is favorable for soft and touching effect, but not for bold and overpowering onset. Aware of this, or guided by instinct, the French orator cultivates the use of his voice on the higher keys, approaching to the voice of women. The voice of Mr Manners Sutton, Speaker of the English House of Commons, in French, would be absolutely frightful; in English, it does well enough. Even Daniel Webster's is better fitted for his native tongue; but his is only half way between the *falsette* and Mr Sutton's.

The *nasal* character of the French language is also a peculiarity, and when well executed, it is exceedingly melodious. They are certainly wise in the use of a high key, as that alone is adapted to give the greatest power to their language. Voltaire, or some one else, has said, that the Englishman gains two hours a day by eating his words and whistling his syllables. As a Frenchman, I think he must have been entirely unconscious how many of the alphabetical elements of his own language, that are visible to the eye, are lost to the ear. In rapid elocution the French seem to glide along, hopping and skipping, like a flat stone projected over the surface of a lake. But to the accustomed ear, this attribute affords amazing advantage to emphasis, where emphasis is demanded. As to accent, the French have none; and this also gives additional power to emphasis. In English our accent partakes of the character of emphasis and to any unaccustomed ear, one might be taken for the other.

The French language is certainly admirable for the pulpit; and I should think it so also for forensic purposes. In addition to the natural power of the language, French manners afford a license to the preacher in the matter of action, which would never be tolerated in England, or in our own country. If an Englishman or American, should show as much action in the pulpit, as the French, it would be unpardonably offensive, and pass under the zeal of "starts theatric, practised at the glass;" and yet in a Frenchman it does not seem so. One has no objection to it. Nay, it is agreeable and impressive, because it is obviously a natural manner.

Sudden and startling apostrophes are not uncommon in the French pulpit. Now, the French preacher addresses his hearers; now his Maker, his Saviour, angelic hosts, departed spirits; he speaks to earth and heaven; and while his eye and soul, and every indication he can muster, seem far away, holding converse with the upper world, he suddenly, and as tenderly falls. "Ah! mes freres! mes chers amis!" and a soft and indescribable thrill electrifies every heart.

ALMS.

We ought to adhere to rules, and make use of an enlightened judgment in selecting the objects of charity. We ought not to bestow our alms, merely to free ourselves from a troublesome application, or to silence the clamors of an importunate beggar: In such an act there is not much merit, and indeed little which is better than selfishness: But we should impart our bounty to the most proper objects, and where we can effect the greatest good. If it is asked, Who are the proper objects? I answer, they who are in distress, who are unable to help themselves. In this comprehensive class are included several of the vicious; for the vicious sometimes, having lost their reputation by their crimes, and ruined their health by their debaucheries, are no longer capable of an exertion, nor if they were, can they find persons willing to give them employment. But still they are the creatures of God, and he pities them; they are our fellow creatures, and we ought to feel for them. True; they deserve the punishment which they suffer; but the pittance, which we give them, will leave nearly the whole of this weight on their heads; for it will not restore their health, it will not render them respectable, it will not calm their agitated conscience.

The virtuous poor however have the first claims on our beneficence. There are industrious men, who by sickness are rendered incapable of exertion, and who have exhausted all the earnings of their health and vigor. There are women, with families of young children, and who have just been deprived of a husband, and by his death, of all the means of support. There are aged widows, infirm, helpless, and poor, whose sons have been killed in battle or lost at sea and who have now no comfort, no protection, but the charity of strangers. These are deserving objects: they are no impostors with counterfeited stories of distress: their misery is real, and they will not abuse our bounty. Of these persons, especially of the last class, we should take on ourselves the particular charge, either as individuals, or as members of the churches and charitable societies. Having thus a certainty of regular relief at stated periods, their minds are freed from anxiety and despair.

It is not enough to give alms to the indigent; we should also devote a portion of our time and the exercise of our understandings to this benevolent work, contriving schemes which will be for the advantage of the poor, and undertaking the management of charitable funds, in such a manner as that they may be most judiciously and effectually relieved. It is here that they, who are destitute of a large property, may render themselves useful; and by their exhortations, their labors, and their discreet application of the donations of the wealthy, they may be the happy instruments of assisting many of the unfortunate.—The poor are often essentially benefited by wise counsel and by recommendations to others, who have power to succor them. As these acts cost nothing but time, no benevolent person will hesitate to perform them. A man who is determined to live for others as well as for himself, will never want means and opportunities of doing good. He can at least give the wretched kind looks and compassionate words.—*Dr James Freeman.*

Selfishness in Religion—That minister who wishes to see his church and congregation enlarged merely because they are his, does not imitate the example of Christ's forerunner, and is seeking his own glory rather than the glory of his Lord and Master. The Holy Spirit cannot be in his heart while he cherishes such desires. Those members of a church, whose conduct shows them to be more careful of their own special interests as a distinct church, than of the general prosperity of the Redeemer's kingdom, have good reason to fear that they are not actuated by motives prompted and approved by the divine spirit. If ministers and churches would lose all their selfishness, in the single absorbing aim to honor Christ and save immortal souls, the times of refreshing would return.

Landmark.

Probation.—Did we but consider this life as becomes us, even as wise men, we might easily find without the help of affliction that the world below neither was intended, nor indeed can be a place of rest: but that it is only a laboratory to fit and prepare the souls of the children of men, for a better and more abiding state; a school to exercise and train us up in habits of patience and obedience, till we are fitted for another station; a little narrow nursery wherein we may be dressed and pruned, till we are fit to be transplanted to paradise.—*Sir Matthew Hale.*

Habitual Sin.—The will of man is a sour and stubborn piece of clay, that will not frame to be of any use without much working. A heart hardened with a long custom of sinning, is like the knotty root end of an old oak, that hath lain long a drying in the sun; it must be a hard wedge that will enter, and it must be handled with some skill to do that.—*Bishop Sanderson.*

Let not him who prays suffer his tongue to outstrip his heart; nor presume to carry a message to the throne of grace while that stays behind.—*South.*

ORIGINAL COMMUNICATIONS.

FOR THE CHRISTIAN REGISTER.

FOREIGN PAUPERS.

Not only have we the permanent visits of this class, but we are also the objects of the special regard of rogues, who like Barrington have "left their country for their country's godo," and disembark upon our shores for the purpose of carrying on the gainful trade, which accident or misfortune interrupted at home. These gentry frequent our cities, the great stage coach and steam boat routes, and the places of crowded resort where opportunities are the more abundant for equalizing the gifts of fortune by a system of quiet depredations. Of either class we have enough of our own to support, without calling in the abandoned (we use the word in both senses) from over the water. Time was when it was thought a matter of sound policy in political economy to invite foreigners to settle among us. It arose from the circumstance that our own population was comparatively small, our resources slender, and our lands wide spreading. And then there was a feeling of national pride called in, to be gratified by the rapid increase of population and with it an equal increase in our general strength. Appeals were made to our sympathies in behalf of the distressed of other nations, and straitway we must exhibit ourselves to the world, like Anacharsis Cloots, the friend of the human race. But this spirit of pride, or of sympathy, or whatever else it may be termed which has encouraged emigration has ever seemed to me wrong,—and if beneficial in individual instances, in the aggregate of cases has been an evil and is a continuous evil, to the integrity of our national strength and institutions. Why call over foreigners to spread over our virgin soil, and to labor in so many of the departments of industry? What possible good can result from thus hastening the increase of the population of the country? Are we so weak and so few—or since the peace of '83 have we been so weak or so few that it has become necessary to call in the arm of the alien to add to our strength and to our feeling of security? Is not the increase of native population rapid enough to fill up at a sufficiently early day our vacant lands, and to answer the various calls of industry? If our public works require more laborers than our native population can supply, better far better that they should be delayed, rather than that a foreign substance be introduced into the body politic to swell our own immediate list of pauperism and crime and to give us sad foreboding, for the future. What is the object of government,—is it to see how fast we can grow—and no matter how rank be the growth? Certainly not. The happiness of the community is the great object to be accomplished, in a good government, and to this end in the political as in the natural body a steady progressive increase is the only one that gives promise of being permanent. And further than this, a native population born and brought up in the midst of good institutions having all the means of religious and literary education, with examples of hardy and virtuous ancestors, that can be safely transmitted to other generations, and with the intelligence that such institutions and such examples create, is the only population that should fill the country, and its natural increase is the only safe one for the perpetuation of knowledge morals and liberty. Had we the government of Russia, these foreign vagrants might be worked up into pretty tolerable serfs for the autocrat or his nobles, but they are the worst possible material to be wrought into freemen. There is no resemblance, neither is there any common measure between them. *They are amongst us, but not of us*, and can never be made to combine with us as a whole. Every day adds to the evil, and public interest is constantly addressing itself to our leading men, to devise a remedy in some degree commensurate with it. But if we will set listlessly by, and will not second and reiterate the call, or if we will suffer ourselves to think lightly of it, because this population may be made a gainful matter of party, or if we are willing to keep open the sluices and permit every thing to flow in, we must not complain if a sediment is deposited of destructive quality, making waste places in our fair inheritance, and weakening the power and disposition of resistance. Would that the evil was what it is not, an imaginary one. Would that the statement of it was an exaggerated statement. Every man of common observation must be aware in some degree of the danger from this source. And the subject needs his aid, and the aid of every good citizen, to be put forth, for it is a cause which embraces, if any cause does, the welfare of the whole community.

FOR THE CHRISTIAN REGISTER.

MINISTRY AT LARGE IN BOSTON.

"A new discovered theme
For those, unheard, in ancient times, may claim
A just and ample license, which, if us'd
With fair discretion, never is refused."

The letter of Dr Tuckerman, in the last Christian Examiner, addressed to "the Executive Committee of the benevolent fraternity of Churches," ought to be seriously read by every person of all sects and parties in this city and Commonwealth. It is on a subject of the deepest interest to the lover of Christianity, the philanthropist and to every person who desires the moral or religious elevation of *the poor*. I have repeatedly endeavored to rouse the public to a greater sensibility, and to create a deep interest, in this matter—because I have seen so much of the dreadful, *soul-killing* effects arising from the neglect of public worship. In the Mercantile Journal, of this city, a few months since, I caused an article to be inserted, stating there were in this city at the present time, over 10,000 persons who did not attend religious worship, at any place. From my own knowledge and observation, I knew this was not an exaggerated statement—and I am glad to give the testimony of Dr Tuckerman, who has for years paid attention to this subject,—and he says, of those—"who are in regular connexion with no church, and are known to no minister as members of his congregation"—are *"at least one quarter part of the inhabitants of our city!"* Is not this enough to awaken the latent energies of the Christian public? Here then we have the *fact*, that *one quarter* of our population (between 60 and 70,000,) are destitute of religious instruction—do not regularly attend any place of worship. Now, is it surprising under such a state of things, that "unnecessary traveling, and riding either for recreation or amusement, and for the sake of visiting the resorts of idleness and dissipation, have increased beyond the increase of population and wealth?" And that a great diminution of respect for the day of sacred rest has taken place?" Truly, "these are facts that will not be denied." For one, I look upon this matter with fearful interest.—The effects are visible on the right hand and on the left. Well may we say, "the enemy is coming upon us like a flood." We have already among us, the engines of Infidelity—which throw out their pestilential and deadening waters, in the form of newspapers, tracts, &c. together with Paine's, Hume's, Voltaire's, and other works of an anti-christian character.—Presses are now run month after month, in publishing these works, in this city. They have been strengthened within a short time—are printed on pure paper, and done up in books—and put into the auction stores—and sent over the country by *pedlars!* If this is not enough to awaken the Christian community to a sense of dangers, I would refer them to the History of France, and let them infer from that, what we also may ere long expect,—unless something more is done to prevent the spread of skepticism and irreligion. To those, who are not lukewarm or indifferent in this cause, I look for redemption. Every heart, softened by Christianity, must be aroused to greater effort. Let us all feel, and act, as though we believed the Gospel, which discloses to us this truth, that "without holiness, no one can see the Lord," and may we realize more sensibly, that

——"Dreadful is their doom, whom doubt has driven
To censure Fate and pious Hope forego:
Like yonder blasted boughs by lightning riven,
Perfection, beauty, life, they never know,
But frown on all that pass, a monument of wo."

We must not be afraid of doing too much to save souls. If our Trinitarian friends have gone to extremes on the one hand, this surely ought not to be brought up as an excuse for Unitarians to go to extremes on the other, and do little or nothing. It has been said, that Unitarians as a body, do but little for the spread of Christianity, considering their means, in comparison with other denominations. If the accusation be true, yet still I rejoice to know that some of our clergymen and laymen are up and doing,---and I hope they will increase a thousand fold. Why is it that so little is done to send forth laborers to the field? For myself I have no scruples in saying, that the Unitarians of Boston can do much *more* to prevent and counteract Infidelity, than any other class of christians, because they have more wealth, and their *doctrines*, to my mind, are in every sense, more scriptural, evangelical and rational, than any other, and therefore their responsibility cannot be less than that of other denominations. Let every man then, who cherishes these sentiments, remember the wretched skeptic, who has nothing but vague, indefinite pictures of imagination to dwell upon; and must be saved if saved at all by the sanctifying and divine influence of gospel truth. Well may we repeat the language of Heber;

"Shall we whose souls are lighted,
With wisdom from on high;
Shall we to souls benighted
The lamp of life deny?"

If not—then let us see that the great multitude of "the poor have the Gospel preached to them." It is no time to be idle. Infidelity *is* spreading—"iniquity abounds, and the love of many waxes cold;"---and shall we continue to hold our hands, and through a fear of being called bigots or fanatics, do nothing, in comparison to what might and ought to be done? In our *manufacturing* villages, the seeds of infidelity, vice and licentiousness, are gaining a powerful and rapid progress, and are not to be stopped without strong and vigorous efforts on the part of Christians of *all* denominations. A spirit of doubt, has spread throughout our borders, and I look upon the heated controversies and disputes and unsocial and unchristian conduct of the various sects among us, as a great source of this evil. It becomes every one therefore no longer to suffer these disputes to divert him from prac

tical good; for they certainly tend to nourish Infidelity *more* than to foster Christian truth. At least this is the firm belief of

A Poor Layman.

FOR THE CHRISTIAN REGISTER.

SUNDAY SCHOOLS.

Besides the superior influence the teacher acquires over his scholars by the strong confidence which this week-day intercourse never fails to engender, there are other important advantages that flow from it. He may often impart to the children much valuable information which will be listened to with more interest and treasured up with more care from the very circumstance that is given in a free, social, friendly manner, without any of the formalities of ordinary recitations. He may show perhaps more forcibly and effectually the proper application of christian precepts to the regulation of conduct and the government of life, where the children themselves would not think of applying them. He may often have it in his power to reconcile little differences and to restore broken friendships and lost affections—to make them feel the noble dignity as well as the need of practising forbearance under provocation, and forgiveness when they have been injured. He may create and strengthen within them virtuous and pious resolution, by speaking, as it were incidentally, of the virtuous and the good, in terms of high respect and commendation. He may excite in them sympathy for the distressed and a love of constant benevolence by directing their attention at times to proper objects of charity, and making them know from actual observation or feel from actual trial the luxury of doing good. He may, by a few week-day attentions to their children, more than in any other way perhaps, enlist the feelings—nay, may excite the deep interest of parents in behalf of Sunday schools—an object truly worthy of some sacrifice. He may gain a more complete acquaintance with the mental biases, as well as spiritual wants of his scholars than he could otherwise obtain, and therefore will better know how to adapt his instructions on Sunday to their various necessities. In the daily intercourse of life children rarely feel much of that embarrassment and restraint which they find it difficult wholly to divest themselves of in any school—even the Sunday school—for with the utmost success which our most careful and zealous assiduity can secure in promoting freedom and ease among the scholars during their exercises, I fear that in their minds at least, many of the old and common associations of school and recitation will be found hanging around the Sunday schools. But meet a little child alone—say in the street—take it by the hand, and address it in affectionate language, and it will immediately throw off all reserve and pour forth its whole soul to you in the most unsuspecting confidence, freedom, and simplicity.

Let the Sunday school teacher then who is resolved to be faithful to the high responsibility he has assumed, take care to cherish within himself a deep love for the precious objects of his charge—let him feel that to secure, or render himself worthy of their love, he must first show that he loves them—and let him omit no favorable week day opportunity of making them know that he loves them. He will then be able not only to act most effectually and powerfully upon their minds and hearts, but will be receiving the richest reward of his labor of love in the improvement of his own: he will find that an affectionate week-day intercourse with his scholars is attended with mutual advantage; that it will gradually produce a union of affections, an identity of interests which it is a grand object of Christianity to promote;—that while his beneficent attention is felt by the child, in the more rapid developement of the better principles of its nature; in the multitude of pious thoughts, generous emotions and warm affections which it kindles into being; in the encouragement it affords to virtuous actions; in the love of goodness and benevolence which it excites more surely and more strongly than the most powerful eloquence of words, he himself will experience an amelioration of his own temper and character; a growing conformity of spirit with the true spirit of Christianity; a strengthening of his love and benevolence, which, having been at first exerted upon a little child, will continue to go on with greater activity; expanding more widely till they embrace the whole family of man; and constantly approximating towards that perfect standard of moral excellence, which the Bible exhibits as unfolded in the character of Christ. B. F. B.

FOR THE CHRISTIAN REGISTER.

YOUNG MEN'S BENEVOLENT SOCIETY.

Pursuant to public notice, a numerous audience assembled at the Old South Church, on Sunday evening 16th inst., notwithstanding two other charitable associations held meetings at the same time, and had engaged in their behalf the aid of two distinguished clergymen in the city. The occurrence of these several meetings on the same evening was accidental, and no rivalry exists between the societies, each having the single aim to do good.

A sermon was delivered before the Young Men's Society by Rev. Mr Putnam of Roxbury. Mr Putnam's discourse was worthy of himself and of the cause he advocated. It was founded on Matthew xxv. 40. He began by illustrating in a very direct and forcible manner, the identity of pure benevolence with Christianity: and then proceeded to point out its true nature as consisting in a state of the heart, as embracing universal good, and as being a disinterested affection and purpose. In all these respects, the preacher showed that it was a principle peculiar to the gospel, essentially differing as well from any doctrines of Stoical or Epicurean philosophy, as from any broached in opposition to, or independently of the Christian revelation. The claims of this sublime principle were then eloquently advocated on the ground of its intimate connexion with human happiness and religious duty, and its intrinsic loveliness and worth.

In regard to his appeal in aid of the Society, at whose invitation he had consented to preach, it is difficult to speak in terms adequate to its merit. He represented the occasion as one of singular interest; never before had that temple been opened for an object of greater importance; the father and mother and sister need not fear the disappointment of their fondest hopes,---the community need not fear the progress of infidelity, the poor need not fear inattention to their wants:—the young *men* had found the time and the will amid the overwhelming avocations of opening life, to heed the cause of charity—to learn the luxury of doing good;—the young men had encamped about the beautiful Zion of their fathers, their eyes had pierced into the haunts of distress, their hands were upholding the ark of God.

It is seldom that an occasion of higher moral interest and promise occurs. The spirit which pervaded it and the impression received were in a remarkable degree salutary. The importance in a moral, political and religious point of view, of an active and intelligent interest in the poor, and in the great subjects of pauperism and crime, among the young men of the community, cannot be too highly estimated. The Young Men's Benevolent Society can do much for this object. Their mode of action is admirable. Their facilities are manifold. The confidence of the community will be freely extended to them, and the happiest results may be anticipated.

We are happy to learn that the sum of 204 dollars was collected after the Sermon, and that a donation of 100 dollars has been since received; also that the standing committee have taken measures to secure the publication of the Sermon.

The following original hymns were sung by Mr Kingsley's Choir, who kindly volunteered their services on the occasion.

HYMN. By H. T. Tuckerman.

Adapted to the favorite air—'*I would not live alway.*'

We come to thee, Father! Look down from above,
That thy blessing may strengthen this purpose of love;
And the spirit of Jesus our feet may allure
From the path of the world to the homes of the poor.

On Olivet's hill, would the sinless one kneel,
As the Father more brightly his smile did reveal:
In his cause, to our eyes, may that smile ever be
Like the sunlight of morn on a shadowy sea.

As the clouds can but curtain the orbs they enfold,
So the star of the soul may we fondly behold,
Mid the darkness of want and the tempests of sin,
Long burning, yet quenchless in lustre, within.

Ere the day-beam is lost in the noontide of life,
While the heart is unworn with its burden and strife,
May we learn, O our Father, the heavenly lore,
That by living for others, thyself we adore.

HYMN. By Dr T. Gray.

O! bless thou those whose hands fulfil
Each work of love to mercy true;
May they be wise to know thy will,
And strong that will, O God, to do.

Strong in the bleeding heart to pour
The healing balm by Pity given;
Strong to recall from guilt once more,
The wandering one, to Christ and Heaven.

Strong to relieve, to bless, to save—
The hope of heaven with heaven to crown;
And on the darkness of the grave
To pour celestial splendor down.

Strong in the light from heaven that beams,
The tear to dry, the pang dismiss;
And draw from brighter worlds the streams
That scatter healing over this.

OFFICERS OF THE YOUNG MEN'S BENEVOLENT SOCIETY. 1834-5.

President, Frederick T. Gray.
Vice President, Jonathan Chapman.
Secretary, John T. Gage.
Treasurer, S. G. Simpkins.

Standing Committee.

Ward 1. F. T. Gray, 2 Cambridge st.
" 2. Wm. Pierce, 9 Cornhill.
" 3. S. J. Beals, 16 Friend st.
" 4. C. L. Homer, 13 Dock square.
" 5. H. B. Rogers, 5 Belknap st.
" 6. J. Chapman, 57 Chesnut st.
" 7. G. W. Bond, 11 Montgomery place.
" 8. S. C. Higginson, 48 Summer st.
" 9. F.C. Manning, Commercial Coffee house.
" 10. Dr A. Seaton, 106 1-2 Purchase st.
" 11. Rev. C. F. Barnard, Office of Visitors of the Poor.
" 12. A. T. Tuckerman, 687 Washington st.

CHRISTIAN REGISTER.

BOSTON, NOVEMBER 29, 1834.

LORD'S DAY.

PUBLIC WORSHIP.

That some services consecrated to the God and Father of all were performed publicly by Christians from the beginning of the Church can scarcely be doubted. The example of Christ himself teaching in synagogues could not fail to be followed. The apostolical and other early fathers of the church speak of assemblies of Christians, of prayers, of reading portions of Scripture, of feasts of charity and of sacraments on the Lord's Day. We have not indeed many memorials of their public preaching, till we come down to Origen, and particularly to Chrysostom, who was distinguished for his Homilies or short discourses and exhortations. But whatever might be the particular order or forms of worship in the primitive church, no one who has any hearty love for his religion can doubt that prayers, devotional songs, reading and expounding the Scriptures, and deducing from them those moral and religious instructions and exhortations which are adapted to the periods and places at which these exercises are performed and to the persons who are assembled, constitute a very natural mode of conducting the public worship of God. If so, then it is the imperative duty of all Christians to meet for such purposes. For the question is not whether we have fixed upon the best modes and forms of worship; nor whether as individuals we can spend the time usually devoted to public worship more profitably in private reading and meditation. Allow that it may be so; that it possibly is so in some cases. Yet these are remarkable exceptions, exceptions perhaps arising from strong disgust with some particular circumstances attending the services at which they might have been present; or it may be from prejudices or objections in some measure reasonable, but which might and should be overcome. For if such pretences to the superior benefit of private reading and meditation should become common and occasion a corresponding neglect of public worship, it requires no gift of prophecy to foretel the decline of our religious institutions, the desertion of our churches and the universal degeneracy of religion and morals.

Is it possible then that any friend of wholesome civil institutions, any thinking man; above all any one who calls himself a Christian can wish to have the Lord's day expunged from the Calendar and turned into a day of business or pleasure? Would they see this day of hallowed rest, of peculiar domestic tranquillity, of affectionate intercourse between parent and children annihilated? thus leaving no resting place in the ceaseless unvarying circle of the world's toils and cares. Should God's altars and temples be deserted, the voice of public prayer be silent and dumb, the choral hymn of praise be changed for glees and songs of bacchanals, the instructions of sacred truth give place to the heartless, chilling, withering lectures of the skeptic, then we must bid farewell, not only to religious and moral sensibility, but even to the common decencies of social intercourse and civilized life.

THANKSGIVING.

This ancient festival, coeval with the first colonization of New England, has passed, and is soon to be succeeded by the anniversary of the landing of the pilgrim fathers. What wonders of change and of growth have not taken place from that infancy? If the pilgrims who first landed on these shores, sacrificing the fond delights of home and kindred, encountering the hardships of a climate to which they were all unused, and a wilderness unsubdued, and the wild men of the rivers and forests,—could lift up their hearts in grateful thanksgiving for that divine succour which rescued them from perils that no human providence could avert; if they could set apart a day for grateful acknowledgement for God's goodness, when they were barely saved from famine, pestilence, and massacre, what fervent thanksgiving should not we express when our garners are full, when we breathe our native air rendered salubrious by the subjugation and culture of the earth, when we have nothing to fear from the snares and stratagems of savage and crafty foes? And yet how much more hearty and devout were their ascriptions of praise and thanksgiving to the Author of all good than those of their children of this age!

We have sometimes feared, when we see how many persons give the day set apart for thanksgiving to idle and wanton amusement, how few are present at public social worship for the recognition of God's goodness, and what a reluctant service it has become,—that a Day of Thanksgiving has degenerated into something worse than a formality, something approaching to mockery; and yet we do not feel willing to give up this day endeared, though often saddened, by many strong associations. We would rather strive to restore it to what it should be, to what it once was; a Day of Thanksgiving in deed and in truth. Why should it not be so?

If any of us obtain a favorite object by the aid of a human benefactor, do we not regard him as entitled to our gratitude? Is not the attainment of the object an occasion for thanksgiving. Yes, we reply with one voice. Now he who giveth all things is God. Our earthly friend, patron, benefactor could do nothing for us without his aid, his sustaining care, his overruling Providence. Hence thanksgiving always belongs primarily to God, and hence the pious man is wont to say, when all things have gone well with him,—next to God, I have to thank my good adviser, my generous relative or friend who has seconded my efforts.

If such be the obligations to gratitude, we have no right to complain if its genuine evidences be required of us. To the friend who has been the instrument of good to us, we are ready to express our gratitude by words, by all courtesies and kind attentions, or by what this world is apt to regard as more substantial remuneration. Then certainly we cannot refuse the hearty prayer of thanksgiving to God for his accumulation of gifts. This is all he requires,—requires for himself, though for our good. The evidence of sincerity he does indeed also require. Have we clothed the naked, fed the hungry, sheltered and refreshed the stranger, visited the sick and the prisoner? If ye have done these things to the least of your brethren, says Christ, ye have done them to me—to me, (we are permitted to add) the brightness of the Father's glory and the express image of his person; the representative of all the divine perfections which can be grasped by human comprehension.

OATHS.

A valuable extract upon this subject from the Edinburgh Review, we have inserted on our first page. We have long been of opinion that if oaths should ever be administered it should be only on the most solemn occasion, and that they are by Legislative acts in this country (we feel it to be so in our Commonwealth) multiplied beyond all reasonable bounds. The frequency of them, and the manner in which they are administered, though not with levity, yet with mere formality, in compliance with custom and the provisions of statutes, makes them inoperative so far as they are intended to strengthen the principle of truth. Custom house oaths, to take an extreme case, are proverbially worthless; and it is a lamentable thing that beyond the violation of truth, which is after all the great sin, there should be added to it, by the administration of a legal form, the shocking appeal to the God of all truth to give credence to falsehood.

We very much doubt the good effect of oaths generally, even in judicial proceedings. Some of the gentlemen of the legal profession to whom we have ventured so to speak, have been of a different opinion; but is it not possible that custom and prejudice may lead them to attach more value to oaths than they are entitled to? We have heard them sometimes remind the witness of his oath, when doubting his veracity, or it may be sometimes with the purpose of working upon his timidity, and exciting an embarrassment which shall cause his testimony to be suspected. But for all the purposes of coming to the knowledge of facts, the moral and religious obligation of truth, and the baseness and flagrant wickedness of falsehood, may be presented in such a way as to produce all and more than all the impression of prescribed forms. We can easily conceive, for example, that the Judge by a solemn premonition on the importance of truth in all relations, upon the disgrace attending the violation of it in the sight of man, and its awful consequences as incurring the judgment of Heaven, may produce an effect far beyond that produced by an oath hurried over or muttered by a clerk or magistrate.

A pure man who understands the nature of moral obligation, feels the requirement of an oath not only useless as it regards himself, but feels a painful sensation under it, as if it implied an imputation on his veracity based upon the highest moral and religious grounds. And men of debased and hardened minds, we fear are very little influenced by a standing form—that it is after all the dread of the penalties of perjury that keeps them in awe, and not the solemn nature of the oath. If these things be so we have a solution of the whole matter. Attach the same penalty to the violation of truth in giving testimony, as the laws inflict upon the perjured person, and falsehood will be stamped with the brand of guilt which it deserves, but which is now in a manner transferred to an offence which is a mere circumstance or incident. If these hasty thoughts should draw any attention to the subject, we shall feel that we have done some service, and shall hope for further light upon it from other minds.

PRESBYTERIAN CHURCH.

The Schism of this Church seems destined to increase, and already threatens not only to weaken it as an establishment existing under an ecclesiastical polity which has hitherto given it an undue sway, but to introduce anarchy instead of hierachical power, or to rend it asunder and in some measure to neutralize it by dividing it in twain. In fact a state of anarchy has already commenced, and the protestant party (if we may so call the party which has never protested, but which has by imperceptible degrees gained the ascendency) now turn their backs upon the ecclesiastics of the old school, who fulminate their anathemas upon them, or still more contemptuously laugh in their faces.

There seemed to be a great reluctance among the Presbyterians of the South to engage in the controversy that has grown out of the proceedings of the General Assembly, and which has been embittered by the denunciations of the minority against those who are charged with the crime of setting up a new Divinity, and another Gospel (by which last phrase is always to be understood an interpretation of the Gospel differing from human standards;) but recent circumstances compel them to take sides, if not exactly upon the same grounds as those of the combatants in the middle and western States yet upon grounds somewhat similar. The alleged errors that have made their way into the Presbyterian Church are such as have proceeded from the North and East to the South and West; and we find from a correspondent of "the Southern Religious Telegraph," (Richmond, Va.) a paper conducted with ability, and with great caution in regard to the great existing controversy, that war has been declared against all neutrals, and against all the northern barbarians who have made inroads into the South and profaned the sanctuary which contains the sacred, *human* creeds of Presbytery.

"The Southern Christian Herald" (S. C.) is the paper which contains the *Bulletins* that have been issued against the northern invaders; and the Editor of the Telegraph it is said is marked out as a victim, among other Editors of Southern religious papers who went thither from the North, "because he was found guilty of the inexpiable crime of being born in New England." "Had you been born any where else" says his correspondent, "in Scotland, Ireland, Turkey, or Botany Bay, it would have been well enough, and you would never have encountered the withering frown, nor felt the terrible lash of the Editor of the Southern Christian Herald." The Editor is spoken of as a young man, put forward by a set of conspirators who have plotted the destruction of all "convicted yankees" at the South, whether Editors, Theological Professors, or Clergymen.

The correspondent of the Telegraph professes to have fathomed the whole plot. He commends the forbearance which his Southern friends manifested hitherto. "The brethren at the South," he says, "who are the immediate objects of attack, have patiently born reproach and slander month after month—have remained quiet while they have seen the magazine preparing which was designed to destroy them—and have kept silence—though perfectly aware of the insidious plots and base calumnies of their causeless persecutors. The time however has at length come, when the cause of truth demands from them an open vindication of their outraged rights, and a fearless exposure of the acts and devices of their persecutors."

As we have said before, so we say again, that we take no pleasure in the unchristian warfare which rages in the Presbyterian Church, or any other. The only consolation to be drawn from it is that which results from a trust in a righteous Providence which brings good out of evil; from a hope that the clouds which have overshadowed the Church in consequence of the improvident legislation of ecclesiastical bodies will be dissipated, and a brighter day will come ere long to cheer the hearts of all who love the Lord Jesus Christ in sincerity.

FELLOWSHIP.

We copy from the Lowell Journal the following extraordinary statements and comments.

Witdrawal of Fellowship.—A committee of the Black River Association of Ministers in New York, appointed to examine the ministerial standing of Rev. John Hale, a member of said association, with power to act in the premises, have published a report in which they "suspend him from the peculiar duties and labors of the ministry until the next stated meeting." The reason assigned is that they "have found brother Hale erroneous in his sentiments, and that his influence is destructive to the *peace* and *purity* of the churches."

The same committee publish the proceedings of the same Association, by which they "exclude the Rev. David Warren from the ministry," after they had "examined his orthodoxy" at a special meeting for the purpose, and "labored with him" unsuccessfully with a view to reclaim him, when they "found he had grossly departed from their standards." "It appeared that he had changed his sentiments since he received ordination, and had become a perfectionist of the first degree. He professes to be wholly sanctified, and is very confident that he does not commit any sin; and he denounces all Christians, (not excepting the most devoted and useful,) who cannot subscribe to his sentiments, or who are not perfect as being in the road to hell; and consequently he has no fellowship with them as Brethren in the Lord."

These notices are published in the Western Recorder. It appears from this and other facts, that it is a sifting time in some parts of Western New York, and that not a few are departing from the faith of the gospel. The signs of the times are such indeed throughout the country, as to call upon the churches to see to it that they are grounded and settled in the truth. One expression in the report wants explanation. Mr Warren is a perfectionist of the first degree." What degree is that? The highest, or lowest?—*Lowell Obs.*

The first of these cases of discipline is left in vague generalities as to the nature of the errors or heresies alleged. But it would be really amusing if it were not humiliating to see with what perfect composure and complacency a number of individuals, knowing the truth, can sit in judgment upon a fellow laborer, and having aimed to "gently scan their brother man," pronounce him "erroneous in his sentiments," unfit for his work, and therefore that he is wielding an "influence destructive to the peace, order and purity of the churches." Would not the people after all, be about as good judges of error and heresy as those whose knowledge of the truth is assured by the terms of the creed they have subscribed and which they must ever believe because the church believes?

The other case of discipline, it seems, was that of a "perfectionist of the first degree." We are as utterly at a loss to explain the meaning of that phrase, as the late Editor of the Lowell Journal professes to be; as utterly at a loss as if it were a degree in Free-masonry. However, the person described seems to be quite as extravagant and fanatical, as those who find that a certain brother has become "erroneous in his sentiments," are dogmatical, and as all those who meddle too officiously with speculative opinions about unknowable things are pragmatical. We have heard of perfectionists before. They are of recent growth in the Presbyterian and Orthodox congregational churches, but were not unknown formerly among the Methodists, and Free-Will Baptists, once so called. The Perfectionists of most recent date are said to be those spurious sprigs of Divinity which have sprung up from what some regard as the hot-bed of New Divinity, at New Haven; and we were led some time since to expect that a Journal was about to be issued by the sect. But none such has come to our knowledge.

LITERARY PROPERTY—AND PIRACY.

There have been many refined speculations about literary property since the introduction of the art of printing; but though, at least as much as any other kind, it deserves protection, it has always been found a difficult matter to manage, and to secure by legislation. It appears that piratical acts among publishers are by no means confined to this side of the water, and that there are other tricks in trade besides "Yankee tricks." As an exemplification we present the following information and remarks, concerning the typographical history of a popular work, from the London Spectator of Oct. 11.

Literary Piracy.—An injunction was obtained on Tuesday, on application to the master of the Rolls, at the instance of Mr Bentley the publisher, of New Burlington street, against a person of the name of Jean Baptiste Balliere, to prevent him from disposing of certain publications in this country, of which the copyright is vested in Mr Bentley. The publications in question are said to be printed in Paris.—*Morning Herald.*

It is manifest that the Copyright Act is of little use, if works on which the authors have bestowed great labor, and the publishers have expended large sums, can be printed in Paris and imported into this country for sale. All that the piratical bookseller has to furnish is print, paper, and binding: he can therefore afford to sell his edition at a small fraction of the price which the purchaser of the copyright must require in order to repay himself for his outlay. One of the "certain publications" mentioned in the paragraph we have taken from the Herald, is Miss Edgeworth's *Helen;* for which, of course, Mr Bentley must have given the authoress a considerable sum; and the injury inflicted upon him by the pirate is proportionally great.

It would seem to be a very simple matter to put a stop at once to frauds of this description, which are now of frequent occurrence. An arrangement might be entered into to extend the operation of Copyright Acts among all civilized nations; so that authors and publishers might derive the full benefit of the sale of their works, wherever printed or published, in the original language at least. If this regulation can be established, the author and the fair trader in every country will be benefitted, and the fraudulent dealer only be restrained. The present time seems the best possible for bringing about some such arrangement. Europe is now at peace, or at any rate the different Governments profess to be on friendly relations with each other, and there can be nothing objectionable even to the most jealous and despotic potentate in the reciprocal advantages that an universal copyright act would secure. It would in fact be little more than an extension of that understanding, now pretty generally acted upon, by which persons accused of crimes not political, are given up to the officers of justice of their respective countries, for trial and punishment.

We see nothing impossible in the plan projected, if statesmen can be made to feel that "literary piracy" is a felony; and that it becomes the whole civilized world to combine their energies to detect it and bring it to punishment, placing it on a footing similar to that of the slave-trade, or piracy on the high seas. It is really however a grave subject, and the arts of some editors, pretended authors, and publishers have occasionally excited our (as we should say righteous) indignation.

YOUNG MEN'S BENEVOLENT SOCIETY.

We regret that it was not in our power to attend the public services of this Society, an account of which has been kindly handed to us. It was founded in 1827, and as we have understood has pursued its charitable operations with constancy, with an unobtrusive zeal and good success. Though young men, they are old enough to perform their work discreetly and to add wisdom to energy. The names of the officers of the Society are sufficient surety for their good works.

From what we have seen and known of societies of young men in this city formed for intellectual and moral improvement, for the culture of the social virtues, and for benevolent and religious action, we have much to hope, and nothing as we perceive to fear. It is to them that their elders must look for the support of good institutions, for improving and carrying forward what their fathers projected, for supplying their deficiencies, and for discovering means for improving the human condition which have been overlooked or neglected.

NEW PUBLICATIONS.

The Philosophy of Man's Spiritual Nature in regard to the Foundations of Faith. By James Walker. Printed for the American Unitarian Association.

This Tract is taken from the Christian Examiner for September, and is "one of a Course of Lectures on the Evidences of Christianity, lately delivered before the Young Men of Boston." We quoted in a former paper the Propositions which the author proves and illustrates, as examples of remarkable logical exactness. In recurring to the Lecture now, we quote a short passage near the close. We believe it points out the only course which can be pursued towards avowed, cherished, boasted Atheism. An *Atheist of such a kind is beyond the reach of reason*, of expostulation, of the cries and tears of wounded friendship, affection, or closest kindred.

As for the rest, the propagandists of atheism, the men who *love* atheism from eccentricity, or misanthropy, or deadness of soul,—I say it with submission, but I say it with the utmost possible confidence in the wisdom of the course, *Let them alone.* Conversion by the ordinary modes of instruction and argument is precluded. Gratify them not by a few short days of that notoriety which they so much covet. Leave them to the natural influences of their system; leave them to the silent disgust which their excesses must awaken in a community not absolutely savage; leave them to the cant and priestcraft of a few ignorant and interested leaders: and it is not perhaps entirely past all hope that, in this way, some of them may be so far reclaimed as to become ashamed of their cause, ashamed of one another, and ashamed of themselves.

PERIODICALS.

American Quarterly Register. Conducted by B. B. Edwards. Nov. 1831.

This number of the Register contains the first part of "a List of the Graduates and those who have received degrees at all of the New England Colleges, from their foundation" to the present time or nearly; the years to which the catologue is brought down, varying from 1828 to 1834. It forms "a complete index to the triennial catalogues of all the Colleges in New England." This is the work of that indefatigable and exact antiquary, John Farmer Esq. corresponding Secretary of the New Hampshire Historical Society. This List is to be completed in the two following numbers. The present number contains also a Life of the late Francis Brown D. D. formerly President of Dartmouth College, and a variety of information respecting the American Education Society.

The Juvenile Repository for November.

The Juvenile Reposity has attained a considerable age, the present number being the 2d number of the 6th vol. It contains nothing worthless or trivial, and much that is useful and entertaining in the way of elementary instruction in the natural world, in arts, in morals and religion.

ECCLESIASTICAL.

Installation.—The Rev. L. Hamilton was installed on the 12th inst. as Pastor of the First Congregational Society in *Gloucester. The services* of the occasion were as follows. Introductory Prayer, by Mr Bartlett, of Marblehead; Reading of the Scriptures, by Mr Fox, of Newburyport; Sermon, by Mr Brazer, of Salem; Installing Prayer, by Dr Flint, of Salem; Charge, by Mr Pierpont, of Boston; Right Hand of Fellowship, by Mr Thompson, of Salem; Address to the Society, by Mr Sewall, of Danvers; Concluding Prayer, by Mr Thayer, of Beverly. The exercises of the occasion were appropriate and interesting; and we understand the prospects of the Society, under Mr Hamilton's ministry, are very good.

OBITUARY.

FOR THE CHRISTIAN REGISTER.

MR. WILLIAM BOWLES.

Died at Cincinnati, on the 14th October, Mr William Bowles, formerly of this city, aged 34.

Mr Bowles was one of those whose brief life and christian example it does us good to remember. Not a little does it alleviate the trying dispensations of God, and open among his dark bereavements the deep springs of thankfulness, when we can regard those who have gone from us as thus prolonging after death the blessed services they had begun.

Mr Bowles, a native of Boston, after the usual preparation entered Harvard University in 1814. He

was induced, however, to retire from literary pursuits before the close of the second year under the apprehension—we are inclined to believe an erroneous one—that his taste for either of the Professions was not sufficiently marked to authorise his continuance. During several years following, his path was upon the sea; but the scenes of domestic life had stronger claims for one whose heart was so much in unison with its joys, and to whom it presented so many pleasant bonds and services. In 1824 he united his affections and fortunes with one whom Providence strengthed to share with him his trials, and entered upon mercantile pursuits with those hopeful promises of success, which a moderate inheritance, health and diligence and an upright mind have good reason to inspire.

But the dark reverses which are appointed to so many, it was for him also to experience, and for the Christian principles he had early imbibed, to sustain. Called to bitter losses, he was one to teach us what it is to know no depressing poverty, in the riches and fullness of a better faith. There is a call for no ordinary firmness, when the finger of duty points us away from the loved circle of home to encounter again the winds and the waves, from whose rough communion we have once retired. Remarkably sensitive to all the sacrifices he must incur, thither again Mr Bowles turned his face, with the alacrity which flows only from high moral obligation. Watching, however, for a more congenial occupation, the scenes of the west soon offered him a sphere of greater emolument and wider usefulness. To that land of promise he removed in 1831. It is a rare and an enviable privilege for one sa little known, to be so soon and so widely respected. In Cincinnati his name was among the choice ones. With a ready disinterestedness for every good service, with an uprightness which knew nothing of the turns of deception or artful policy, the praises of good men were upon his head. In the year 1832, when the cholera, that frightful pestilence, was walking here, as elsewhere, in darkness, and wasting with its sudden destruction at noonday, the devotedness of himself and his family to those, who were falling on his right hand and on his left,—his fearless and constant ministrations, honorably as they were taken knowledge of by men, had a surer and better registry on high.

But his diligence and fidelity had already commenced their fearful inroads upon his health. This afforded him but another trial to his Christian principles, and to those who knew him but another instance of his trust in the benignity of the dispensations of God. After a short visit, last summer, with his family to the east, he was seized with the cholera, at Cincinnati, while on his way to New Orleans,—the very disease against which his own previous efforts for others had almost promised him an immunity,—and in the goodly company of many goodly ones who fell around him, he sunk rapidly under it, manifesting to the last the power and the value of a deep religious character.

A deep religious character—that was but another name for his life; it is the unspeakable consolation which is left for those who mourn his early death. Short as was his earthly life, few, amidst secular cares, even at the close of a long one, have been better versed in or more influenced by those religious views and sanctions, which are of the deepest interest to man. Short as it was, it was the finishing, with honor, of the work that was given him to do. "I have never seen so many tears shed by men to whom tears are an unusual thing"—was the remark of one who is called often to assuage them, "as at his death whom they have known but for the brief space of three years."

He has left behind him the legacy of a life to be imitated;—and to those, who have known and loved him, next to the consolation which the hope of a reunion with him may inspire, the world can have little indeed to offer, worth accepting in exchange.

INTELLIGENCE.

DOMESTIC.

The Governor, Lieutenant Governor and Council, made their annual visit to the State Prison in Charlestown, on Friday and expressed themselves much gratified with the manner in which that establishment has been conducted for the past year.

The Lowell Journal, we learn, has passed from the hands of Charles H. Locke, into those of Messrs. Kinnicut & Ward, the publishers of the Lowell Bulletin.

It is stated, that near Cumberland the Potomac passes through strata of bituminous coal 20 feet thick, where the coal may be thrown directly tnto the boats.

The Anniversary of the Landing of the Fathers, the 22d of December, will be celebrated in Plymouth. Rev. George W. Blagden of this city, has accepted the invitation of the Trustees of the Pilgrim Society, to deliver an address upon the occasion.

Alexander Webster, alias Palmer, a State Prison bird, has been removed, on an Executive warrant to Connecticut, from the Loveret street Prison, in company with another prisoner. Webster is the man who escaped from Charlestown Prison some time since, concealed in a sofa bedstead.

Col. Thos. Aspinwall, American Consul General at London, after a visit of some months to his friends in this country, has embarked on board the packet ship Sovereign on his return to England.

The Governor of New Jersey has issued his proclamation, appointing the 16th of December next as a day of Public Thanksgiving and Prayer.

The ship Victoria arrived at Liverpool on the morning tide of the 19th October, having sailed from New York on the 2d, being less than seventeen days.

The Hon. W. C. Preston.—Much painful concern has been occasioned in our city for the last two days, by a report that Col. Preston was in extreme danger. We rejoice to learn that the first accounts were exaggerated. A gentleman who arrived from Columbia yesterday, left him nearly well.—*Charleston Mercury.*

Hon. Peleg Sprague.—Letter of the Hon. Peleg Sprague, expressing his determination to resign his Seat in the Senate of the United States.

To the Members Elect of the Legislature of Maine.

GENTLEMEN:—Deeming it proper to give to the appropriate agents, whom the people have designated for that service, an opportunity to fill the seat I now hold in Senate of the United States, at the earliest practicable moment, I take this mode of apprising you that the Legislature will on the first day of its next session, receive my resignation of the office of Senator. I do so in order that you may be prepared for immediate action upon that important subject.

When at a former period, the Legislatue arrogated to itself a right to demand the surrender of my office, I thought myself bound, by the highest and most solemn obligations, to resist that high handed assumption of power, which, if submitted to, would entirely abrogate an express and important provision of the Constitution of the United States, changing the tenure of the office of Senator from *six years*, as therein distinctly prescribed, to the precarious *pleasure* of the Legislature for the time being, which that instrument so emphatically repels. I have so long and so unequivocally withstood that assumption that it cannot be supposed to be in any degree sanctioned by me should I soon yield to my inclination to retire, especially as my situation has been materially changed. I have recently, by my own consent, been brought directly before the whole *People* of the State as a candidate for the office of their Chief Magistrate. The contest was a vigorous one, and turned upon political questions in which I had been and might again be called upon officiaiiy to take part. Peculiar circumstances, which preceded and attended the canvass, gave in the character of an *appeal* to the great primary source of all power—the PEOPLE. Their decision has been pronounced; and I cannot now perceive that any considerations of public duty require me to sacrifice my feelings and wishes, by continuing in office, a momen longer than it is necessary to give to the Legislature an opportunity to elect another in my stead. The precedent cannot be dangerous. There can rarely be such a coincidence of circumstances, and never without the voluntary consent of the Senator himself to be placed directly before tho whole PEOPLE as a candidate for their suffrages.

I am very respectfully,
Your obedient servant,
PELEG SPRAGUE.

Hollowell November 17th, 1834

Georgia and the Cherokees.—On the 7th inst. the Governor of Georgia (Mr Lumpkin) transmitted to the Legislature of that State a Message from which we extract that portion which relates to the jurisdiction of the Supreme Court of the United States.

To the Senate and House of Representatives.

Yesterday, I received a paper from the hand of William S. Hausell, Esq., purporting to be the copy of a citation signed by Henry Baldwin, Esq., one of the Judges of the Supreme Court of the U. States, (a copy of which is herewith transmitted,) requiring the State of Georgia to appear before the Supreme Court on the second Monday of January next, to answer to that tribunal, for having caused a person who had committed murder within the limits of the State to be tried and convicted therefor. This mandate can be considered in no other light than another, and third attempt to control the State in the exercise of its ordinary criminal jurisdiction, which has been vested by our Constitution, exclusively in our own Superior Courts. Such a control over our criminal jurisdiction, as this proceeding indicates, has never been delegated to the United States, and consequently cannot be acquiesced in, or submitted to by the people and authorities of Georgia. "The powers not delegated by the Constitution of the United States, not prohibited by it to the States, are reserved to the States respectively." Any attempt to infringe the evident rights of the State, to govern its entire population, of whatever complexion, and punish all offences committed against its laws within those limits, (due regard being had to the cases expressly excepted to the Constitution of the United States,) I consider a direct usurpation of power which has never been granted by the States. Such attempts demand the determined resistance of the States; for if persevered in, they will eventuate in the dismemberment and overthrow of our great Confederacy. In exercising the duties of the Executive Department, I shall wholly disregard all such unconstitutional requisitions, of whatever character or origin, and to the utmost of my power, protect and defend the rights of the State, and use the means afforded me to maintain the laws and Constitution of the same.

Trial of the Pirates.—There are twelve in number whose names we have given before. The trial commenced on Tuesday the 11th inst. before Justices Story and Davis, in the U. S. Circuit Court, and Judge Story's Charge to the Jury closed at 4 o'clock on Tuesday evening last. We have not been able to give even an abstract of the trial, so voluminous are the records from which it would be necessary to draw it. The prosecution was conducted by Mr Dunlap the District Attorney, for the government, and Messrs David L. Child and George S. Hillard were counsel for the prisoners, and are said to have managed their defence with great ability. The following is the Charge of Justice Story, as contained in Wednesday's Morning Post.

Gentlemen of the Jury—This important and protracted trial is, I trust, now approaching a conclusion. Its duration and extraordinary character is unparalleled in this court; and much time, and a great deal of diligence have been employed to elicit every fact of importance to the case. The prisoners stand charged with feloniously and piratically robbing the Mexican, an American brig, on the high seas; and I am sure, in coming to a cause involving the lives of the prisoners, I need not ask of you to come with calm and unprejudiced minds. You hold in your hands the lives of these men, and in your hands, also, is the cause of public justice: the lives of the prisoners are dear to them; but the cause and protection of justice is no less dear and necessary to the public. The elaborate arguments on both sides render it unnecessary for me to go into the details of the case, and you are to take your own impressions of the evidence, and not mine.

Some facts have been introduced and principles advanced, that I confess I was rather sorry to see brought into the case: it has been argued, because convictions have taken place, when no murder has been committed, no conviction ought to take place unless the murdered body is found; but what is to be done when the crime is committed on the broad ocean, and the body thrown overboard—a case of so frequent occurrence? It is also argued, that because witnesses have been sometimes mistaken as to personal identity, and at other times have falsely sworn, therefore we ought to place no confidence in evidence; but notwithstanding this, human testimony is the only means of knowing things—the only foundation of human affairs—the argument can only have been introduced to guard jurymen from forming precipitate judgments. * * * There has been a great effort made to produce a very strong doubt in your minds of the correctness of the conduct of Capt Trotter, and of the British Government, with respect to the captain of the Pinda. As for the British Government, what are the facts? they had a right to retain the prisoners in England, and try them there for this very piracy—the tribunals of England had jurisdiction, and a perfect right, by the law of nations, to proceed against them; but instead of so doing, the Lords of the Admiralty have ordered them here where the vessel robbed is owned, and the evidence of it at hand, and where their guilt or innocence can best be made manifest; and in not retaining jurisdiction of this offence, the British Government can hardly receive too much thanks from every American citizen. We should open our hearts for the exercise of authority, which puts within our reach all the means of evidence to decide upon a cause so deeply affecting the interests of our own citizens.

Captain Trotter is an officer commanding a brig in the English service, cruizing on the coast of Africa, for the protection of commerce—he hears of the robbery of an American vessel by a pirate. What motive but a sense of public justice could induce him to interfere? He hears of a vessel answering the description of the pirate, and he goes in search of her, at no ordinary peril, as preparations were made to blow her up. It is said that there is something mysterious in his remaining so long in that region, and in not making his capture public in England; but I can see nothing mysterious in this—he was stationed on that coast, and could not return till ordered, and when he did return, he communicated his capture to the proper authority—the fact of the sending of the prisoners here by the Lords of the Admiralty is the best possible proof that he communicated his capture to them. In capturing the Pinda, he did no more than his duty—he captured her because he believed her to be the pirate, and notified the Lords of the Admiralty, who sent her to this country, that it might be ascertained whether she was in fact the piratical vessel. I have not been able to perceive from any particle of the evidence, but what Captain Trotter has acted in every circumstance with perfect good faith; but his conduct has absolutely nothing to do with this case; he may have acted with the greatest indiscretion, and yet they be perfectly innocent; or he may have acted entirely innocently, and they be guilty.

I pass from these two topics, which are only introductory to the case before us:—before a jury can convict, they must be satisfied beyond a reasonable doubt—but it must be a real doubt, acting upon their consciences, and preventing them, from the evidence before them, from coming to a conclusion. The first question is, was the Mexican robbed? the second, was the Pinda the vessel that committed the robbery? The third is, were the prisoners of her crew, and are they *all* guilty? The first question requires no examination—every thing, almost, in the case, except that, has been doubted. That it was a most atrocious piracy, in its worst form, no one can doubt. A vessel is peaceably pursuing an innocent voyage, is set upon, and her specie stolen, and the vessel set on fire, intending that the robbery should be consummated by murder the most appalling. This horrible crime is doubted by no person to have been committed; and the main question is, whether the prisoners committed the crime, horrible as it it.

Did the Pinda commit the crime?—the prisoners and the Pinda are indissolubly connected together; if then the crime was committed by the Pinda, then these prisoners are involved in that crime; or, again, if any *one* of these prisoners committed the crime, it *must* have been done on board of the Pinda, and therefore again the Pinda and the piracy are irresistibly connected. Let us look at the probability that the crime was committed by the Pinda: Could, or could not these vessels have probably met? The argument appears to have gone on the natural presumption that the Pinda sailed on the 20th, and it is most proper to take that period, as it is the most favorable for the prisoners.—[Judge Story here recapitulated the whole testimony, respecting the courses of the Mexican and the Pinda, and taking Mr Peyton's, who was called by the defence, as substantially confirming the others, said]—"Mr Peyton, who has rendered such essential services, as an interpreter, and displayed so much candor, clearness, and firmness, both as an interpreter and a witness, and who has made three voyages to Africa from Havana, says "they would be likely to meet," but the proof that they might have met is no proof that they did meet. ***Judge Story, after reviewing the testimony respecting the Pinda, said—"I confess that I should be unwilling to have a jury leave the bar, without cautioning them not to take the lives of these men, upon the strength of the testimony as to the identity of the vessel, concerning which there are some discrepancies. The testimony as to her identity is clearly uncertain, and it would be unsafe to convict upon that ground alone; but now let us proceed to the identity of the crew.

They all left the Havana in the Pinda—never left her—the Pinda and her crew were never separated till her capture in Africa. Now, if it is established that any one of the crew were on board of the Mexican, then it was the Pinda that committed the piracy—if only one be identified, it is conclusive. I will read the words from the lips of the witnesses—for all along it struck me that this was the turning point in the case.—Who was on board of the Mexican from the robbing vessel?—Reed says—"Ruiz is the man who stood guard over me—*I am certain.*" Battis "saw Ruiz first at the companion-way, and then at the forecastle *guarding.*" Larkin *thinks* he saw Ruiz—Fuller "is not certain—he thinks he saw him strike the steward with a piece of wood"—Lewis, the steward, says—"I recognize Ruiz—he *beat* me with an oak baton"—the jury will remember Lewis's modest and cool manner on the stand. Seven concur that *Ruiz* was on board—*four* speak with direct *certainty.* Reed and Battis are certain about *Boyga.* Captain Butman says—"I am confident that Delgardo* was one of the two who drew their knives at me—he cried *money, money!*"—Reed is also certain of Delgardo. If we believe the witnesses, the Pinda must have been the robber—there is no pretence that those men were, or could have been on board of any other vessel. What answer can be given to this testimony? Is it said, that it is all a delusion? That *one* man has been taken for another?—What mode have we for knowing anything, but by human testimony? How are we to identify any man but by the expression of his countenance? Suppose a man were to commit a murder in the presence of a dozen persons, but is not tried till a year after, how is he to be known as the individual, but by their swearing to him, by a recollection of his countenance—they can only know him from his countenance. The excitement of the witnesses at the time would have a tendency to produce an intense examination of the faces of the pirates. Capt Butman's attention would be naturally concentrated upon the *face* and knife of Delgardo—he would mark the very working of the muscles of his face, to learn his probable fate in it.

Lewis also would scrutinize closely the carpenter, who was beating him. When a man is about to assail you, you do not look at his dress, but his eye—the expression of his countenance. The witnesses only testified as to their impressions as to the dress of the pirates, and you will consider what motives they had to notice their dresses, when you remember what pressing motives they had to remember their looks. You must judge whether, from the lapse of time, you can rely on the testimony of these witnesses.

In reference to De Soto's saving the passengers and crew of an American vessel, Judge Story continued—"But if his guilt here is proved, we are not to dispense mercy, but to administer justice; the province of mercy is lodged with another person, who, I trust, and believe, will always worthily exert it. If you still believe the testimony as to the identity, then you cannot distinguish him from others, in your verdict; for facts, if they are found, must overthrow every presumption in his favor. Some effort was made to attack Mr Reed; but was his testimony not firm, strong, and clear?—Because a man has the nerve to stand cool and self-collected during a close cross-examination, is that to destroy his testimony? He is sternly asked if he "*knows that the lives of the prisoners depend on his testimony,*" and he calmly answers "yes." It was an improper question, and I said so at the time; but the answer was the more decisive. Seven men swear to *three* of the crew, and four swear *positively*, and you are driven to one of two results—if you believe them to have sworn falsely, then the *substance* of the cause is gone; but if you do believe them, then is the conclusion extremely unfavorable to the prisoners.***Confessions standing alone are the most satisfactory kind of evidence, but confessions freely given must weigh much, in connexion with external corroborating circumstances.—Domingo and Silvera are perfectly disinterested witnesses, and no imputation rests upon them—they were not swift witnesses—they were not in haste to inflame the guilt of the prisoners. Not a word respecting the confession was drawn out by the District Attorney; what they said on that point came out on the cross-examination. They tell you that no inducements were held out to them to confess. Montenegro, Garcia, Castillo, Guzman and Delgardo confessed, and the last time they did so, they laid the blame on the Captain and officers. Are we to be told, that if men openly confess a crime, and persist in confirming, that they are not to be believed.

We are necessarily obliged, for want of space, to pass over Judge Story's remarks upon the slave trade, and the character of the Pinda's voyage as a slaver, as well as his recapitulation of the evidence respecting the capture. He continued—"What is the reason the carpenter attempted to blow her up? She had no slaves on board, and therefore there was no right of capture in the British cruiser on that account, and they knew the law perfectly well. Why fear the British boats, they were not liable to capture. Why burn her? Why annihilate the voyage at that juncture? Is the attempt to blow her up consistent with her innocence? If she did rob the Mexican, would it have been unnatural for them to destroy her? Captain Gibert never demanded the Pinda, after she was captured—never claimed her, tho' she was about there 14 or 15 days. Do these circumstances, or not, have a tendency to aggravate your impressions drawn from the other parts of the evidence?

I want you to put the case to yourselves, without a word of Perez's testimony, and say what is your conclusion without it. If the other testimony furnish solid ground for the formation of an opinion, you may leave his out altogether; but if doubtful, you can then see how far his testimony comes in as confirmatory. These are coincidences certainly of a very remarkable kind. As to the excitement displayed by him on the stand, is there any American witness that could have kept his temper under such an ensnaring cross-examination, which lasted *twelve* hours? Is it surprising that a witness, under such circumstances, should be excited? The questions themselves were in the highest degree irritating. Judge Story reviewed Perez's testimony at length, and pointed out a number of such coincidences, as indicated that he told the truth, in relation to facts, the existence of which he could only have known by witnessing. He also said that the safety of some of the prisoners absolutely depended on believing Perez; for he swore that the Pinda was fitted out for a slave voyage, and not as a pirate, and therefore only that portion of her crew that participated in the robbery could be convicted.

He said there was nothing proved against *Portana* unless the Pinda originally sailed out on a piratical expedition; Velasquez, too, had only assisted in burying the money, but as a counterpoise to that unfavorable fact, it was also proved that he and the cook were sent to search for it, by the British, and performed the task faithfully, by going to the place where it was hid, and making no attempt to escape. Jude Story, also, suggested the acquittal of Ferrer, upon the ground that in all probability he was a slave, notwithstanding he was put down free in the roll, there being strong reasons for making a false entry there. He therefore called upon the jury "to protect the friendless." The cabin-boy Costa's case received the same merciful consideration from the Judge.

*Delgardo is the one who cut his own throat in jail.

☞The arrival of the brig Thomas Perkins, at Salem, 120 days from Zanzibar, has furnished intelligence in relation to Mr Benj. Conant, 1st officer of the brig Shawmut, of Salem, who was supposed to have been lost, with a boat's crew, on the East Coast of Madagascar, in May last. The Editor of the Essex Register has been furnished with the following extract from Mr Conant's journal:—

"May 19—At 11 in the forenoon, I left the brig in a boat with three men, for the purpose of communicating with the natives, or those on the sea coast of Madagascar. While lying too outside the breakers, which extend a quarter of a mile from the shore, a heavy break, which unexpectedly rose outside of us, struck the boat, capsized and stove her, throwing us into the midst of the surf. After upwards of an hour of the most intense exertion, I succeeded in reaching the shore with one man—the other two were drowned. In consequence of our inability to get on board without the assistance of the natives, which they refused, and even detained us several miles in the country, the brig, after waiting three days, was under the necessity of leaving us to our fate. As we had no other alternative than to travel to some place where we could join our own vessel or some other, we immediately left the place of our wreck, and after travelling twenty days, part of which time we suffered considerable for want of clothes and provisions, we reached a French trading factory, where we were received with the greatest hospitality, and obtained a passage on board a brig belonging to the Isle of Bourbon, and in her we visited every part of the East Coast, in the hopes of falling in with the Shawmut—but failing in that, and meeting with an American schooner, I took passage on board her for Majunga, and thence to Zanzibar, where I remain at present, waiting the arrival of the Shawmut. On my arrival here, and presentation to the Imaum of Muscat, he generously directed his agent to furnish me with money, clothing, and every thing I might require, during my residence here."

July 24, 1834."

[OFFICIAL.]

MEMBERS OF THE 24th CONGRESS.

The Returns of votes for Members of the 24th Congress having been canvassed by the Governor and Council, the following is found to be the result;

DISTRICT No. 1. { Whole number of votes 8491 / Necessary to a choice 4246
Abbott Lawrence has 5508, and is chosen.

DISTRICT No. 2. { Whole number of votes 7061 / Necessary to a choice 3531
Stephen C. Phillips has 4230, and is chosen.

DISTRICT No. 3. { Whole number of votes 7509 / Necessary to a choice 3755
Caleb Cushing has 4353, and is chosen.

DISTRICT No. 4. { Whole number of votes 6192 / Necessary to a choice 3097

Samuel Hoar has	2966
James Russell	1595
Heman Lincoln	1595
Scattering	36

No choice.

DISTRICT No. 5. { Whole number of votes 6449 / Necessary to a choice 3225
Levi Lincoln has 4777, and is chosen.
No returns were received from the town of Gardner. The votes from Fitchburg were not counted, owing to some doubt about the legality of the manner in which the town meeting was summoned.

DISTRICT No. 6. { Whole number of votes 5252 / Necessary to a choice 2627
George Grennell, Jr. has 3440, and is chosen.
No return was received from the plantation of Erving's Grant.

DISTRICT No. 7. { Whole number of votes 7152 / Necessary to a choice 3577
George N. Briggs has 4229, and is chosen.
No return was received from the town of Otis.

DISTRICT No. 8. { Whole number of votes 6268 / Necessary to a choice 3135
Wm. B. Calhoun has 3639, and is chosen.
No return was received from the town of Granville.

DISTRICT No. 9. { Whole number of votes 4427 / Necessary to a choice 2214
Wm. Jackson has 3003, and is chosen.

DISTRICT No. 10. { Whole number of votes 5087 / Necessary to a choice 2544

Nathaniel B. Borden has	2503
William Baylies	2447
Micah H. Ruggles	50
Scattering	87

No choice.

DISTRICT No. 11. { Whole number of votes 2973 / Necessary to a choice 1487
John Reed has 2351, and is chosen.
No return was received from the town of Brewster.

DISTRICT No. 12. { Whole number of votes 3728 / Necessary to a choice 1865
John Quincy Adams has 3234, and is chosen.
The votes from Wareham were rejected. The return describing a part of them as "scattering," and not giving the names of the persons voted for.
[illegible] is elected in District No. 2, to supply a vacancy in the 23d Congress, occasioned by the resignation of Rufus Choate.

FOREIGN.

Later from France and England.—French papers of the 23d ult. have been received at New York by the packet ship Rhone, and London papers of the 24th by the packet ship Roscoe. The latter vessel arrived so near the time of the publication of the New York evening papers of Saturday, that no extracts, except such as relate to commercial subjects, are given; and those alone in the Journal of Commerce. We perceive little of importance in the extracts, which are furnished in the papers brought by the Rhone.

Great damage has been done by violent storms, at the ports of Dieppe and Havre.

Accounts from Lisbon and Oporto of the 12th October state, that the army was well affected to wards the government, and that no disaffection was apprehended, in the event of any attempt at invasion, on the part of Don Miguel.

Letters of the 10th from Barcelona state that the cholera was raging there with violence, the number of deaths being one hundred a day, but that it was believed to be subsiding. The same disease broke out, on the 27th of September, at Oran in Africa.

There is nothing of importance from Spain.

Accounts from Constantinople of the 25th of September represent the dominion of the Egyptians in Syria as of doubtful stability, owing to the disaffection of the people. It is also stated, that preparations for war are actively making by the Porte.

An Antwerp Journal has the following: "Doctor Francia, who has governed the Paraguay since the emancipation of Spanish America; has, at the age of sixty-five years, just married the daughter of a French merchant, M. Dured, Jr. of Bayonne. By the marriage contract, the young bride is to succeed to the political authority of her husband in case he should die without direct and lawful heir. A French lady therefore, may possibly at some future period govern one of the first countries of South America."

NOTICE.—The public are hereby cautioned against the devices of a travelling swindler calling himself William Wright. He represents himself sometimes as an inhabitant of Newburyport, and engaged there in the Steam-saw-mill business: at others as a resident of Philadelphia and other places as may best suit his fraudulent purposes. He has a particular fancy for the money of the Liberal Ministers and both at Cambridge and New York not to mention other peaces has drawn largely upon the goodnature and credulity of certain individuals. Let gentlemen be on their guard. He is a modest quiet looking person and quite insinuating in his talk. He is neither tall nor short—of a light complexion and hair inclining to red. His wife and children are generally travelling with him, but for some reason given, are not to be seen. CAVETE.

MARRIAGES.

In this city, Mr Wm. A. Fales, of Thomaston, Me. to Miss Sarah Jenkins; Mr Seth Crosby Jr. to Miss Frances Ann Kendall; Mr Thomas Parkman Barnes, to Miss Christiana, daughter of the late Capt. Andrew Tufts, of Medford.

By Rev. Dr Gray, of Roxbury, Mr Robert Seaver, of R. to Miss Abigail Patch, of Boston.

In Sandwich, Mr Joseph Perkins, formerly of Boston, to Miss Bethiah, daughter of Mr Thomas Chipman, of Sandwhich.

In Roxbury, by Rev. Mr Putnam, Mr Anson Dexter, of the house of Olney, Dexter & Gill, to Miss Lucy, daughter of the late Mr Nath'l Richards; Mr Daniel W. Glidden to Miss Harriet Danforth.

In Amherst, N. H. on Tuesday last, by Rev. Mr Maynard, Mr Joshua Horn, of Boston, to Miss Lucy Rhoads, of A.

In New York, Mr James Ford, of Boston, to Miss Amanda Barras, of Philadelphia.

In Nantucket, Mr Francis Mitchell to Miss Lucy S. Macy, daughter of the late Capt. John Wendel Macy.

In Exeter, N. H., Calvin R. Hubbard, Esq. Attorney at Law, of Sanford, to Miss Martha Ann, youngest daughter of Rev. James Thurston, of the former place.

DEATHS.

In this city, Rev. Samuel Green, 42; Mrs Jane wife of Jonathan Simpson, Esq. and daughter of the late John Borland Esq.; Joshua P. son of Mr Joshua P. Callender, aged 10 years; Mrs Elizabeth O. C. wife of Mr William H. Cook, aged 20; Mrs Lydia, wife of Mr Jonathan Goddard, Esq. 59; Mr Henry Jones, aged 23 years.

In Salem, Mrs Clarisa Fuller, aged 39; Mrs Abagail, wife of Mr James C. Tuttle, 61.

In Medford, on Thursday the 16th of October, Miss Mary B. Thompson, aged 33.

In Taunton, 17th inst, Mr Franklin Dunbar, 29.

In Waltham, on Monday evening last, Miss Sarah Bemis, 18.

In Westford, Mrs Lucretia, wife of the late Mr Benjamin Atherton, of Boston, 63.

In New York, Mr Daniel C. Chase, of Nantucket, aged 42.

At the Caroline Islands, Samuel Phippen, of Salem, aged 17, one of the three persons belonging to schooner Dash, who were murdered by the natives in March.

BOSTON BOOKSTORE.

JAMES MUNROE, & Co., Booksellers to the University in Cambridge, respectfully announce that they have established a branch of their business in the city, and have tken the stand long known as the Boston Bookstore, No. 134 Washington Street, formerly occupied by Cummings and Hilliard, and recently by Russell, Odiorne & Co. By this arrangement it is hoped that the convenience of their customers may be better served, both those in Cambridge, and those residing in the city and at a distance, through the increased facility which will thus be afforded for the execution of orders.

Boston Nov, 22, 1834.

LIBERAL PREACHER FOR SEPTEMBER.

JUST published, at 134 Washington St. The Liberal Preacher for Sept. 1834, containing a Sermon by Rev. Wm H. Furness, of Philadelphia, Penn.—"The Necessity of Religious Principle."

nov. 22.

VALUABLE BOOKS.

FOR sale at 134 Washington street, the following valuable books.

Cruden's Concordance.
Blair's Sermons.
Blair's Lectures.
Wakefield's New Testament.
Palfrey's " "
Nicholson Encyclopedia, 6 vol.
Goldsmith's Animated Nature, 4 vol.
Johnson's Works, 2 vol.
Irving's Columbus, 3 vol.
Unitarian Miscellany, 6 vol. in 3 vol.
Encyclopedia Americana, 13 vol.
Waverly Novels, Parkers octava edition with copperplate titles and Illustrations of Ivanhoe, 23 vol.
Hinton's History, &c. of United States 40 Nos. with about 120 splendid Engravings and Maps.
Fry's Hebrew Dictionary 2 vol.
Heron's Junius' Letters, 2 vol.
Hunter's Sacred Biography, 3 vol.
Ash's Dictionary, 2 vol.
Two copies Sacred Poetry.
Rippon's Hymns.
Lutheran Hymn Book.
Life of Washington.
Bucaneers of America. nov 22

DR FRANCIS DANA, has removed to Boston, and taken rooms at Mrs Bancroft's corner of Central Court and Washington St. nov 8

CHRISTIAN EXAMINER.

AT 141 Washington street, the Christian Examiner for November, is Just published, by Charle Bowen. nov 1

NEW ENGLAND MAGAZINE.

THE New England Magazine of Nov. is Jus Published, by J. T. Buckingham, Congress street Boston.

CONTENTS.

Original Papers.—I. Thoughts on the Causes o the Present Discontents,—II. The Story Teller. No. 1.—III. A Rencontre on the Alleghanies,—IV. Faust's Soliloquy,—V. Reflections of a Jail Bird,—VI. To a Lady,—VII. Etchings of the Senate,—VIII. Jonathan Jolter's Journal,—IX. My Hat,—X. To Mimosa,—XI. Scenes in Europe. Versailles,—XII. Somewhat Tender,—XIII. Europe. No. VI. Spain,—XIV. Pere La Chaise,—XV. An Hour at Mount Vernon,—XVI. Autobiography of Mathew Carey. Letters XXIV. XXV.

Comments on the Times.—The North and South, Matthias the Prophet,—March of Anarchy,—James Sheridan Knowles,—English Strictures upon this Country.

Literary Notices.
Monthly Record.
Obituary Notices. nov 1

MR KINGSLEY'S NEW MUSIC
for the Piano Forte.

THE Humming Bird,—Poetry by Dr Gray.
Eves Lament,—a Sacred Song.
—*Also,*—
Answer me ye Burning Stars—written by Mrs Hemans, the Music composed for the Piano Forte by T. B. Phillips.
The Better Land.
Hour of Prayer.
I would not live alway.
For Sale by S. G. SIMPKINS Court st. nov 8

BOOK AND JOB PRINTING.

I. R. BUTTS, School street, is supplied with all the varieties of Type suitable for printing Books, Sermons, Posting Bills, Circulars, Cards, &c. &c.

He has for sale founts of Long Primer, Bourgeois, and Brevier, which will be sold very low.

sept 20 ep 1 year

BULFINCH'S POEMS.

CHIVALRY and other poems, devotional and miscellaneous: by S. G. Bulfinch, of Augusta, Georgia.

It is rare that we have met with a collection of poems, whether great or small, which has given us more pleasure in the perusal, than the little volume now before us.—*Abbotts religious magazine.*

This little volume contains a variety of poems written in the brief intervals of leisure in an arduous profession. Their literary merits are various; all are respectable, and some breathe a high strain of poetic feeling. The tone of moral and devotional feeling is of the purest and best kind.—*Unitarian.*

To be sold at 121 Washington street, and at the various book stores. nov 1

FLINT'S GEOGRAPHY.

MAY Be obtained Wholesale and Retail, at 134 Washington St. latest edition, neatly full bound in Sheep. Aug. 30.

WARE'S DISCOURSES.

THE Discourses of Rev. Professor H. Ware Jr., on the Offices and Character of Jesus Christ, are for sale at 134 Washington St. Aug. 30.

FAMILY MEDICINE STORE.

JOSEPH L. MOFFAT, has recently opened in Chambers Square corner of Chambers and Poplar streets, a Retail Drug Store, where he offers for sale a new and well selected stock of Drugs and Medicines, every article of which he will warrant to be of superior quality.

J. L. M. having been regularly apprenticed in one of the best establishments in the city and having had long experience in answering the prescriptions of Physicians and in compounding Medicines feels no hesitation in assuring the citizens of West Boston, that he will not be excelled by any, either in the care or accuracy of his preparations.

In order to avoid the occurrence of any error, no vial or parcel will be allowed to leave the store without its appropriate label, excepting, Physicians Prescriptions, in which case the recipe (or a copy of it) will be retained and numbered, and a corresponding number marked on the Vial or Parcel.

Family Medicine Chests carefully put up or replenished. Teeth Brushes, Choice Perfumery, Fine Toilet Soaps and such other Fancy articles as are usually found in a Druggists Store. oct 18 3tis

MISS MARTINEAU'S WORKS.

ALL the writings of this celebrated Lady, as far they have been published in this country, comprising her Devotional Exercises, Illustrations of Political Economy, Poor Laws, &c.; for sale by the subscribers at the lowest prices.

Sept. 27 RUSSELL, ODIORNE & CO.

NEW SCHOOL BOOK.

THE INTELLIGENT READER; designed as a Sequel to the Child's Guide.

From Hon. Wm. B. Calhoun, Speaker of the House of Representatives of Massachusetts.

"I have examined the "Intelligent Reader," published by G. & C. Merriam, of Springfield, with much satisfaction. It is compiled upon an obvious and essential principle—that no pupil can become an accomplished reader, untill he has acquired a complete *understanding* of the subject of his lesson."

Oct. 24, 1834.

From Poulson's (Philadelphia) Daily Advertiser, Oct. 21, 1834.

"It is one of the most unexceptionable and judicious selections of reading matter for American children and youth that I have ever seen. It is embellished with fine wood cuts, and its typographical appearance is very attractive. As a reading book in schools or families, it is fearlessly recommended.

A PARENT."

The Selections, besides being of an interesting character, are marked by a pleasing variety, a correctness and purity of thought, a simplicity of language and style, which peculiarly fit them for gratifying and improving youthful minds. We are particularly pleased with it as a *reading book for schools.*

We cordially recommend this book to teachers and all others who have the charge of the education of youth, as especially calculated to make *intelligent* as well as *good* readers.

JOSIAH HOOKER, BENJ. PUTNAM, GEO. COLTON, } *Town School Committee.*

Springfield, Oct. 1, 1834.

For sale by Allen & Ticknor, Crocker & Brewster, and William Paine.—School Committees and Teachers furnished gratuitously with copies for examination.

nov 1 3w

PHRENOLOGICAL BOOKS.

MARSH CAPEN & LYON, No. 138 Washington street, Boston have published and keep constantly for sale, the following Phrenological Works, viz.

Spurzheim's Phrenology, 2 vols. 8vo; Vol. 1st Physiological part, with plates; Vol. 2d, Philosophical Part

Spurzheim's Phrenology in connexion with Physiognomy; illustration of characters, with 35 plates; 1 vol. royal 8vo; to which is prefixed a Biography of the author; by Nahum Capen

Spurzheim's Work on Insanity, 1 vol. 8vo.

Spurzheim's Work on Education, 1 vol 12mo.

Spurzheim's Philosophical Catechism of the Natural Laws of Man, 1 vol. 18mo.

Spurzheim's Examination of the Objections made in Britain against the Doctrines of Gall and Spurzheim, 1 vol. 12mo.

Spurzheim's Outlines of Phrenology; being also a manual of reference for the marked bust, 1 vol. 18mo.

Spurzheim's Anatomy of the Brain, with a general view of the Nervous System; with an Appendix, and 18 plates.

Combe's System of Phrenology, 1 vol. 8vo, with plates.

Combe's Element's of Phrenology, 1 vol. 12mo.

Observations on Mental Derangement, being an application of the principles of Phrenology to the elucidation of the causes, symptoms, nature and treatment of insanity; By Andrew Combe, M. D.

Also, just publised, for sale as above,

Combe's Lectures on Popular Education, 1 vol. 12mo.

Coldwell on Physical Education: being a discourse delivered to a convention of Teachers in Lexington, Kentucky, on the 6th and 7th, of Nov. 1833, 1 vol. 12mo.

A memoir of the Life and Philosophy of Spurzheim. By Andrew Carmichael, M. R. I. A. Late President of the Phrenological Society of Dublin; and published at the desire of that Society. 1 vol. 12mo.

sept 13

PRINTING PRESSES, PRINTING INK, & PRINTING MATERIALS OF ALL KINDS.

AN extensive assortment of these articles are kept constantly on hand at the Boston Type and Stereotype Foundry, 39 Congress street, Boston.

The most skillful workmen are engaged at the above establishment, and the public may rely upon being faithfully served.

☞Orders for foreign markets are respectfully sol

ORIGINAL POETRY.

FOR THE CHRISTIAN REGISTER.

"ASK OF THE PAST."

Go ask of the Past,—the years of thy youth;
Say what they 've engraved with the stylus of truth;
Thy talents and gifts,—thy mind, born of heaven;
Oh say, have they answered the end for which given?

1st Voice.

Ye shades of the Past,—why gather ye now?
Oh sad, sad the traces ye bear on your brow;
Hours wasted,—the heart at the altar of time,—
Eternity's temple polluted by crime.

2d Voice.

Ye shades of the Past,—I welcome ye here;
I hail ye, untempted,—unshaken by fear;
The heart tempted,—resisting,—her offering has laid
On that altar of life, whose lamp burns not to fade.

1st Voice.

Dark shades of the Past,—to my conscience ye come,
As the vultures which tear,—yet continue their moan;
Oh injured existence!—vain falls my lament,
I 've wasted the years that were graciously lent.

2d Voice.

Bright shades of the Past,—I call on ye now,
Allay my fierce pains, wipe the dew from my brow;
As angels of peace,—'mid wild storms ye appear,
Lend, lend your support, and I nothing shall fear.

1st Voice.

Black shades of the Past,—avaunt from my sight!
Your mem'ries are curst,—and your looks are a blight;
Ye tell of lifes duties neglected,—undone,—
Oh fall on me, rocks,—hide the face of yon sun!

2d Voice.

Blest shades of the Past,—hasten,—succor me now,
The angel of Death stamps his seal on my brow;
Oh where is thy dart, thou pale monarch of earth?
Mine, mine is the conquest,—I hail a new birth!

1st Voice.

Wild phantoms of dread,—begone from me, flee;—
Grim Death,—he is monarch of terrors to me;
His arrows have pierced,—his touch lays me low;
His bitterness wastes me,—Life what art thou now?

2d Voice.

Oh glory, oh glory,—earth fades from my sight,—
Borne on pinions of joy, far up is my flight;
The mansions of Jesus break full on my view,
Eternity 's won, and the Promise is true! X.

MISCELLANEOUS.

MISSIONARY INTELLIGENCE.

Further extracts from a Letter from the Rev. R. Armstrong, to the Rev. William Nevins, D. D. of Baltimore, dated Washington Islands, Island of Nukuhiva March 11, 1834.

Since I have been in this land I have often thought of Lot in the midst of Sodom. No wonder he vexed his righteous soul: I can sympathize with him, when I contemplate a people giving "themselves over unto lascivousness, to work all uncleanness with greediness" even greedily seeking to devour each other's flesh. There is something in a state of society like this, that you cannot understand from description. Observation alone could give a proper idea of it. Often when I have been out among the people endeavoring to tell them of Jehovah, and of themselves as his reasonable creatures, my heart has grown completely sick over the ignorance, recklessness, folly and absurdity of the people. When we talk to them of Jehovah, they say, When shall we see him? we have not seen Jehovah; we have not heard him speak; is Jehovah coming in the next ship? has he a great deal of property? When we preach to them his commandments, they say he is *kikino* (bad) because he will not allow one woman to have more than one husband, or rather will not allow her to have as many as she pleases. When we tell them their gods are no gods, and point them to the train of evils which results from them, such as war, offering of human sacrifices, cannibalism, and a foolish and oppressive system of tapus, which abridge their lawful enjoyments, and make many of them miserable, particularly the females; they only reply that their gods are true and powerful, and that these evils with them are good, but with us bad. They are willing to admit that Jehovah is our God, but not their's. Not unfrequently, when we talk to them of the concerns of the soul, they either turn the conversation to something else, or ridicule every thing we say. We are often constrained to exclaim "can these dry bones live?" In acquiring the language, those of us who had slight knowledge of the Hawaian tongue found great advantage from it, since nothing is more plain than that both languages, as well as both notions, sprang from the same origin: so that we could soon converse a little with the people, and on the fifth Sabbath after our arrival, Brother Alexander attempted to preach a little to them in public. We have had one or two native services on the the Sabbath ever since, besides one in English for the benefit of ourselves and six or eight foreigners, some of whom usually attend. We preached at first in a small house covered with cocoa nut leaves, in which we could no more than stand erect; but this being torn down, we preached under the shade of the hau tree, or hibiscus, and now hold worship in the house in which we formerly lived. From ten to fifty have usually attended our native service, though occasionally there have been many more. Their behaviour during the time of worship has been, and is still a trial to us. It is impossible to keep them quiet. Were you to come in among us while at worship, you would see some lying down sleeping; some laughing and talking aloud; some quarreling; some mocking the preacher and making wry faces so as to excite laughter in others; when we pray, they laugh, and say we are asleep. Often, two or three will start up and contradict the preacher, and as many more to keep them quiet, so that the whole congreation is often more like a bedlam than a worshipping assembly. These things we are obliged to witness with pain every Sabbath, and often come away from our service with heavy hearts.

It must be expected, however, that the attention of a people so unaccustomed to reflection, and so entirely destitute of mental culture will not be easily engaged upon serious things, especially by those who speak their language so imperfectly as we do. In conversation we succeed best in gaining their attention; but even here it is difficult, and requires all our ingenuity. In the midst of my most earnest exhortations, they have often broken out abruptly with such questions as these, 'When will a ship come?' 'Mr Alexander has a very poor fence around his house, has he not?' 'Have you any powder?' 'Have you any red cloth?' or some such trivial questions. We find ourselves much straitened in attempting to communicate moral truth to their minds, owing to the extreme poverty and imperfection of their language. No people have more words than they have ideas to express, and of course where there is great poverty of ideas, there will be great poverty of language. They are people destitute of any form of government whatever, either civil or domestic, and therefore, we can find no words in their language corresponding to *government, law*, or *punishment*, all of which are indispensable to an exhibition of the plan of salvation. Better acquaintance with the language, however, may remove this difficulty.

We are endeavoring to teach the people to read, but so far with little success. A few have learned the alphabet, and might soon read, but it is with great difficulty they can be induced to make an effort to learn. When we ask them to come, and we will teach them, they almost universally ask a reward for coming to school, or give fair promise of attendance, but never attend. Set this down as a cardinal trait in the character of a Marquesian, that covetousness is his ruling passion. For a little property, such as he values he will descend to the basest actions without hesitation, or remorse; he will lie, steal, kill, *send his wife on board of a ship*, or do any thing but work, and work he will not, if he can avoid it.

We think we perceive a slight improvement in the conduct of some when they come to our houses, especially those in our immediate vicinity. They begin to learn our feelings and customs, and to conform a little. But we appropriate one room to them, and are obliged to keep the door constantly locked to prevent their going all through the house. Our partitions are made of round small poles, placed closed together perpendicularly, but sometimes they, before our faces, attempt to climb over these. Their rudeness, however, no doubt is much owing to their being accustomed to no restraint of any kind, except from their tapu's.

You are aware that the different tribes have long been at war with each other on this island. These hostilities still exist, and will, till the whole system of idolatry is overthrown. Some times we have heard for weeks nothing but rumours of war, and were expecting every day an attack from the Saipi tribe—the inveterate enemy of the Taiis, among whom we live. The natives and foreigners kept watch on the beach with loaded muskets, every night for a number of weeks, and we were not without fears, as we were repeatedly threatened with destruction,—but having no defence but the right hand of our covenant God, we lay down and slept, and no harm has yet come nigh our dwelling. They are a people who delight in war; "their feet are swift to shed blood, and the way of peace they have not known." But our gospel is a gospel of peace, and were it not for the cheering hope, that it is competent to and assuredly will one day reduce to the meekness and gentleness of its divine Author, the fierce, bloody, and revengeful warrior, who will spare no fatigue or privation, if he may but eat the flesh of his enemy, my heart would sink in despair.

But have I not said enough about this poor and pitiable nation? My heart grows sick as I write.

I would be glad to write to you concerning this group of Islands as a field for missionary effort, but can at present say but little. We find the population much smaller and much more inaccessible than we anticipated. The population of this Island is between five and six thousand souls; but these are scattered over a wide surface, living in small clans in narrow vallies which are separated by high mountains and precipices, so as to be very difficult of access, either by land or water. The other Islands present the same difficulties; and it is not clear to our minds that this field can and ought to be occupied by the American Board at present.

LAFAYETTE.

Extract from the Letters of Professor Cloquet of Paris.

The memory of Lafayette was retentive, and faithfully retraced to him all the circumstances in which he had been an actor, or the events which he had but witnessed. He often related to us the occurrences of his infancy and youth with such accuracy and such freshness of coloring that they might easily have been supposed to have happened but on the preceding day. He recollected with surprissing facility dates and the genealogy of the families which were alluded to in conversation; and in this respect he bore a strong resemblance to the Count de Segur, his relative, friend and old brother-in-arms in the war of American Independence.

He possessed great penetration, exquisite tact and a delicate wit, but he was of too upright a character ever to make use of these natural advantages, except in his own defence. Nor did they always preserve him from the snares of designing people. A lady,—who is as sensible as she is witty—Madame Dupaty, daughter of the illustrious Cabaris, said to me the other day, in speaking of Lafayette, with whose family she is intimately connected, and applying to him a metaphor as expressive as it is strikingly true: "It was necessary to know him as thoroughly as we did, justly to appreciate his frankness; he was too honest a man ever to lock up any thing, even in politics."

The conversation of Lafayette was easy and rich in simplicity and good humor. He expressed himself forcibly or with grace, as the subject required, and never speaking but to the point, imparted a peculiar charm, even to the commonest matters. His remarks were always well-timed; his repartees prompt, but well-aimed. If he ventured a witticism, it was always pertinent; or if he risked a jest, it was sure to be in good taste.

He spoke but little in the Constituent Assembly, for at this period his functions oftener required him to harrangue the National Guards or an infuriated multitude, whose passions and whose excesses he had frequently to repress or to blame. After the restoration, his natural timidity to speak in public yielding to the ardent zeal that imperiously urged him to defend the interests of his country, he acquired the talent of extemporaneous speaking, which was strengthened by continual exercise during his last visit to America, and particularly after the Revolution of 1830. He prepared in writing none of the discourses which he delivered in the Chamber of Deputies. They were luminous, pertinent, and often stamped with that manly eloquence that the sincerest patriotism kindled in him. When much interested by the matter in debate, or when the discussion concerned the general welfare of society, or the defence of the oppressed, his accents became so much the more persuasive and resistless, as his reason and his language were felt to interpret faithfully the feelings of his heart.

The simplicity of his speeches and their plainness rendered them universally intelligible. Happening to be one day in a public place, I overheard the remarks of several workmen, who were reading together a newspaper, and commenting on its articles in rude but expressive terms—"Luckily there's a man at last," said the reader, alluding to Lafayette, "who speaks French; his meaning is plain, and we can understand it."

His condition as a man, which he never for a moment forgot, placed him on a level with the whole human race, no matter what might have been the position of its individual members. His inferiors remarked not his superiority, or at least he never made them feel it. Surpassed by no one in virtue, he could treat at best but as equals the men who occupy the loftiest rank in society.

His kindness and good faith were continually disclosed in the frankness of his manners, and the modesty and dignity of his language. To every person he was extremely polite and obliging. He extended the same cordial welcome to the most distinguished men that flocked from every country to visit him, and to the poor peasants and workmen, or their widows and orphans, who came to demand his protection or implore his assistance.

Whenever an occasion offerded of doing good, or of rendering service, Lafayette listened but to the inspirations of his heart and the dictates of his conscience; or if he observed any thing just or useful to perform, to undertake it was to him a duty to which he became a slave. He never receded, nor was disheartened; and his perseverance, aided by his gentleness and his persuasive eloquence, seldom failed to conduct him to the end which he had proposed to attain. He took no repose until his inward man was satisfied, and he seemed to have adopted, as the rule of his conduct, "do what thou should'st do, happen what will."

His mind exercised absolute control over his body. His courage was of that kind so difficult to be acquired and preserved, which augments with the peril, and gives to its possessor imperturbable coolness in the midst of danger. His traits of courage in a multitude of circumstances of his political life are too well known to require me to recall them to you here.

It would be difficult to carry patience and resignation farther than did Lafayette, when circumstances rendered it necessary. During his last illness, he recounted to us the treatment he had undergone in 1803 for a fracture of the thigh, caused by his falling at full length on a slippery pavement. Deschamps and Boyer had been called in to give him their attendance. The fractured limb was inclosed in an apparatus for continual extension; and as Lafayette had promised his surgeons to support the pain patiently as long as they should think proper, he uttered not a single complaint for the fifteen or twenty days that the first application of the apparatus lasted. Upon its being removed, his surgeons could not dissemble their feelings on seeing the frightful disorder which the extending ligatures had caused. Deschamps turned pale—Boyer stood thunderstuck. By their pressure, the upper ligatures had cut deeply the inner muscles of the thigh and laid bare the femoral artery; the lower ligatures acting with no less violence, had determined the mortification of the skin upon the back of the foot, and uncovered the extensor tendons of the toes.—The stoical fortitude of Lafayette had really baffled the vigilance of his surgeons. He took long to recover from these lamentable accidents, which were followed by a nearly total ankylosis of the articulation of the hips, and a lameness that, together with the deep scars, bore ample testimony of the truth of what he had related to us.

I doubt if Lafayette were ever angry—or at least I do not recollect to have seen him give way to this passion in circumstances well calculated to excite, and at the same time justify, those violent movements of the soul that few men can master. When any thing particularly vexed him, he experienced a slight contraction of the forehead and eyebrows, became taciturn, and an expression of sadness clouded his features; but these moments of irritation rather than of bad humor, lasted but a little while, and his physiognomy soon resumed its serenity. One day a friend of his emitted opinions which he repelled as completely opposed to his principles. The only expression he gave to his dissatisfaction was: "Well, well, he has not got common sense." He pronounced these words in a loud and evidently agitated voice.

Lafayette prized reputation, glory, fame; but attached no value to the power which usually accompanies the possession of such advantages. He was asked one day, whom he thought to be the greatest man of the age:—"In my opinion," replied he, "Gen. Washington; for I consider him the most virtuous."

In the most familiar convervation—even when relating anecdotes which seemed to warrant such liberty, I never heard him employ an improper or trivial expression. His auditors were always obliged, in order to comprehend certain subjects, to pierce the veil of decency in which he enveloped them. He did this from a natural feeling of modesty, fortified by his education, and by the practices of a pure life. Several of his old friends have assured me, that when a soldier, they never heard him swear or use a coarse expression—though of this the best bred persons are sometimes guilty when they pass their lives in camps.

MORAL STATISTICS OF FRANCE.

A work with this title, the materials of which are drawn from official reports annually made to the Minister of Justice, has been recently published in Paris, by M. Guerry. He begins with dividing France into five sections, viz: the North, containing about nine million inhabitants; the South, with about five millions; the West, with seven, and the Centre with five millions. In order to estimate the extent of the diffusion of education, the author has examined the list of conscripts drawn for the army, and ascertained the numbers who can read and write. In the Eastern section, the average number of conscripts who can read and write, out of every hundred, is fifty five; in the North fifty two; in the South, thirty two; in the West twenty seven; and in the Centre, twenty-five. In 1839, there was in the East section one male, who attended school, out of every fourteen inhabitants; in the North, one in sixteen; in the South, one in forty three; in the West, one in forty five; and in the Centre, one in forty eight.

The author next proceeds to inquire into the nature and extent of crime in France. He finds that the offences against property amount to about 5300 in each year, and form three fourths of the whole number of crimes; and that the different species of theft form 85 per cent, of all the offences against property. The remaining 15 per cent consists of frauds, fraudulent bankruptcy, arson, counterfeiting, extortion of signatures, &c. Of the total number of crimes, those against the person form about one fourth, amounting to 1865 pér annum. Of these, 368 are wounds and blows and 553 are murders. It appears that the number of crimes committed againt the person is greatest in the West and Centre of France, and that of those against property in the North and East. Of the crimes against property, a large proportion are committed in the Capital and its environs by regular thieves, the number of whom in the whole kingdom is estimated at 40,000. It is proper to state, that the calculations of the author are based on the number of accusations, and not on that of convictions.

In connexion with this subject, we notice the plan of an association which, according to the Gazette de France, is contemplated in Paris, for the purpose of preventing suicide. This association is to be composed of a great number of persons, who will attempt to accomplish their object by all the means of moral influence they can command. Among these means, are mentioned the distribution of judicious publications, the support and encouragement of religious schools, the award of premiums for good actions and exertions to give a more just direction to the education of the young.—*Daily Advertiser.*

DON PEDRO.—"Don Pedro is said to possess a considerable share of good nature, and the following anecdotes seem to bear evidence of it. A midshipman H —— of the United States Navy, some four or five years since, followed a man who deserted from his boat, into the palace where the sailor had fled, in hopes of eluding pursuit. Mr H —— rushed by the sentinel, and, by mistake, got into the audience room. The noise occasioned by his abrupt entry, led the emperor to inquire the cause; and when informed that it was a young naval officer, ordered him to his presence. The midshipman told the emperor that he had entered the palace in pursuit of a deserter, and would not leave it till he should find him. Don Pedro was pleased with his resolute manner, and extended his hand to be kissed. The middy, however, did not so understand him, but gave it a hearty shake, and requested the emperor to allow the deserter to be sought and delivered. The sailor was taken, and Mr H —— left the palace.

A few days afterwards the emperor, when driving four-in-hand, met Mr H ——. He drew up his horses, and extended his hand, which Mr H —— shook very cordially and told his Highness that he was extremely happy to see him. The emperor frequently related the anecdote, and styled him his young American friend."—*Notices of Brazil, &c.*

BEER.—As it has been with the brewers of wine, so now with the brewers of beer; the temperance cause is making their fortunes. We hear from the best authorities, that the brewers in our large towns are enlarging their premises, and that the demand for their miserable beverage is rapidly increasing. We are decidedly of opinion that the habitual use of strong beer is as injurious to the health, as debasing to the mind, and as destructive to the faculties as that of rum.

Friends of temperance be on your guard! Our cause is in danger! Let all members of temperance societies abandon the use of this stupifying drink. Do not flatter yourselves that it is nutricious. See if your horse, your cow or your dog can live on it. Our labor will be in vain, should the beer seller take the place of the rum-seller. Poor old England has tried it. Her annual consumption of 510,000,000 gallons strong beer, has brought her to the very brink of ruin. Before it is too late, let us be aware of the danger. England now feels the chains that malt and hops have riveted, and is making desperate efforts to break them. Let us give her our prayers and take warning by her example.—*Temp. Intelligencer.*

NEW ENGLAND.—With intelligent men at the North and East, the South and its institutions are properly appreciated; and no Southern man, it appears to us, can travel through the Northern and Eastern States, without having every vestige of prejudice removed. He will be delighted with the evidences, every where to be met with, of industry and enterprize, of comfort, of public and private wealth and munificence, and, contrary to all our preconceived notions, of the kindness and hospitality of the people. We know that it is fashonable to rail against the Yankees, but we did not know until recently, that it was *unjust*. All we have to say about it is, that we wish the Southrons were more like them.—*Fayetteville (N. C.) Observer.*

OATHS.—A report has been made to the Parliament on the subject of the expediency of substituting declarations in lieu of many of the oaths, now required by law to be administered and taken. The committee declare, that the practice of administering the latter on trivial occasions, tends materially to diminish the respect paid to their sanctions, and the public reverence for the solemnity of their obligation; that recourse ought never to be had to them where it can safely be dispensed with; and never, where the purpose for which it is employed is not sufficiently important, to warrant an appeal to the Deity. They therefore propose, that the Lords of the Treasury, in all matters not of a judicial nature, as well as the Universities, and other Corporations, shall be empowered to direct the substitution of a declaration for an oath: that no accounts shall be henceforward required to be verified by oath, and that the legal penalties attached to perjury shall be in future incurred by false declarations, thus substituted.—*London Patriot.*

WILD MAN.—A wild man has lately been found in the midst of the woods and mountains of Hartzwald, in Bohemia, who it is presumed must have been there from his infancy. He appears to be about thirty years of age, but he cannot articulate a single word. He bellows, or rather howls, his voice being like that of a dog. He runs on all fours, and the moment he perceives a human being, clambers to the top of a tree like an ape, and jumps from branch to branch with surprising agility. When he sees a bird or any other game, he pursues it almost always with success. He has been brought to Prague but all attempts to tame him have been fruitless; indeed, he appears incapable of acquiring the habits of civilized life.

ORGANIC REMAINS.—Let us suppose says Cuvier that a great irruption of the sea shall now cover the continent of New Holland with a mass of sand, or other debris; the bodies of kangaroos, woombats, dassuri, peramels, flying phalangiste, echidnæ and orethorynca will be buried under it, and it will entirely destroy every species of these genera, since none of them exist in other countries. Let this same revolution dry up the sea which covers the numerous straits between New Holland and the continent of Asia; it will open a way for the elephant, the rhinoceros, the buffalo, the horse, the camel, the tiger, and other Asiatic quadrupeds, who will people a country where they have hitherto been unknown. A naturalist afterwards living among them, and by chance searching into the depth of the soil in which this new nature lives, will find the remains of beings wholly different. That which New-Holland would be in the above case, Europe, Siberia, and a great part of America are now; and, perhaps, wher. other countries, and New-Holland itself, shall be examined, we shall find that they have all undergone similar revolutions—I could almost say, a mutual exchange of productions—for, carrying the supposition still further, after this transportation of Asiatic animals into New Holland, let us imagine a second revolution, which shall destroy Asia, their primitive country; those who afterwards see them in New-Holland, their second country, will be as much embarrassed to know whence they came, as we are now to find the origin of our own.

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RUSSELL, ODIORNE & CO. have just published the Family Temperance Almanac for 1835 The astronomical Calculations are made by the Editor of the astronomical part of the American Almanac. It is also enriched by a variety of Statements, anecdotes, and suggestions relative to the great subject of Temperance. Although it has been published but a few weeks, about fifty thousand copies have already been sold.

☞ At a meeting of the Council of the Massachusetts Temperance Society, Sept. 25, 1834, the following Preamble and Vote, were unanimously adopted:—

The Council of the Massachusetts Temperance Society, having examined the *Temperance Family Almanac*, published in *Boston* by Messrs. Russell, Odiorne & Co. No. 134, Washington street, and Ford & Damrell, Wilson's Lane, near State street, are of opinion that its extensive circulation will be useful to the Temperance cause; therefore,

Voted, That it be recommended to the several Country Societies, to endeavor to procure its introduction into all the towns of their counties, and in other ways to promote its circulation.

JOHN C. WARREN, *President.*
J. G. STEVENSON, *Sec'ry.*

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